



# City of Akron, Ohio

DONALD L. PLUSQUELLIC, MAYOR

April 29, 2008

Dear Friend:

Welcome to the City of Akron's annual Holocaust Commemoration and Awards Ceremony. This year marks the 22<sup>nd</sup> year for our Commemoration and the 20<sup>th</sup> year for the Arts and Writing Contest.

Today, we are assembled here to honor outstanding students for their art and writing talent; we also are honoring former committee chairpersons for their contributions and teachers, who over the years, were instrumental in encouraging their students to participate in this worthwhile educational competition.

Most importantly, we pause to remember the millions who suffered and died during the Holocaust.

This year's contest and commemoration focuses on the dark journey from feelings and actions of prejudice to the horrors of genocide. The theme also reflects on how we continue to struggle with those same issues throughout the world today. I hope the young people of Akron and Summit County realize as they grow into adults that awareness of and action against prejudice in their lives can impact the lives of future generations.

Our speaker today is Betty Gold, a former Cleveland nursery school teacher and business owner, who has dedicated her life to educating area students on the Holocaust. As a Holocaust survivor, Ms. Gold will bear witness to the prejudice and genocide that took place in her native Poland. She will also tell of her and her family's riveting experiences, including escaping certain death while almost every Jew living in her small home town were slaughtered by the Nazis in 1942.

Also, within the pages of this book, you will find some outstanding interpretations of the contest topic. These middle and high school students found a connection with the Holocaust and events since then and have expressed them in words, in music and through many artistic media. I hope you will read through the stories and poems. The original pieces of visual art are on display now through May 2<sup>nd</sup> at the Akron Summit County Public Library at 60 South High Street in downtown Akron.

To the teachers and parents who supported their children in preparing for the contest, thank you. We must constantly consider the "Lessons of the Holocaust" to learn all that we can — and should — from them. Thank you also to Esther Hexter for leading the City of Akron Holocaust Commemoration Committee this year.

Sincerely,

DONALD L. PLUSQUELLIC  
Mayor

## Keynote Speaker

### Betty Gold

Betty Potash Gold was born on August 10, 1930 to Eli and Riva Potash in a small town in Poland called Zofjowka. The town also had the Jewish name of Trochenbrod.

In the town of nearly 6,000 Jews, Betty's neighbors were all relatives or friends. Betty's father owned a leather store in town and provided a comfortable life for her family. At the start of the war, however, Nazis came to Trochenbrod and changed it forever.

On August 11, 1942 Nazis led the townspeople of Trochenbrod into an area they had established as a ghetto. Betty walked with her grandmother toward the ghetto and soon realized that the rest of her family had not followed. Betty knew that she could be walking toward her death and decided to take a chance. She ran past Nazi soldiers and back to her home, where she suspected her family was hiding. In anticipation of this day, Betty's father had built a secret hiding place in their barn. In the ghetto from which Betty had escaped, some 4,200 Jews were lined up and shot that day, including Betty's grandmother.

Betty found her family and other relatives hiding behind the secret wall. They were able to escape to the woods, where they survived for about eight or nine months. Betty's father had dug nine caves in various parts of the woods in preparation. Betty and her family lived in caves, moving when they heard Nazis were near. Betty's job was to steal food from nearby farms to feed her family. The family thought they would die, and several times, just barely escaped capture. Eventually, a group of Russian partisans discovered the family and brought them to a collective farm.

Betty and her mother were put to work in the kitchens and Betty's older brother was sent to fight on the Russian front, where he was eventually killed. Betty's father was sent to Kiev to make leather goods. At the end of the war, Betty's mother sent her to find her father. In the spring of 1945 her family was reunited, except for her older brother.

The town of Trochenbrod had been burnt to the ground and they were unable to return. A Jewish agency smuggled them out of Poland to a displaced persons camp in Austria that was under American occupation. They were able to contact Betty's aunt, who lived in America. In 1946 when Betty was 15 years old, her family arrived at Ellis Island and moved to Cleveland, Ohio where her aunt lived.

Betty Gold married, had three sons and has lived in the Cleveland area since she immigrated. She has worked as a nursery school teacher, a business owner and a decorator, and is now retired. She enjoys spending time with her four grandsons and has become very involved in talking to young people about her early experiences.

She has dedicated her time to educate students about the Holocaust by speaking at schools, colleges, churches and as a docent at Maltz Museum of Jewish Heritage in Beachwood. She has a special relationship with students and faculty at St. Ignatius High School on the west side of Cleveland.

In addition to sharing her story with area students, she is focusing her energies working on an international project to tell the story of her home town, Trochenbrod.

*"We must educate, learn and never ever forget the atrocities of the Holocaust. It is the only way to prevent it from happening again."*  
-Betty Gold



**2008 City of Akron Holocaust Commemoration**  
**Akron Summit County Public Library, Main Library**  
**April 29, 2008**

**11:30 A.M. AWARDS CEREMONY**

|                      |  |
|----------------------|--|
| Welcome              | Esther Cohen Hexter, Chair<br>Holocaust Commemoration Committee          |
| Master of Ceremonies | Carla Davis<br>Akron Summit County Public Library                        |
| Presenters           | Holocaust Committee Members  |
| Musical Interlude    | Kaelyn Quinn<br>Violinist, Miller South for the Visual & Performing Arts |

**12 NOON COMMEMORATION CEREMONY**

|  |  |
|--|--|
| Invocation   | Rabbi Stephen Grundfast<br>Beth El Congregation, Akron             |
| Welcome  | Esther Cohen Hexter, Chair<br>Holocaust Commemoration Committee    |
| Welcome of Officials                                   | Billy Soule<br>Assistant to the Mayor for Community Relations      |
| Mayor's Message  | Donald L. Plusquellic<br>Mayor, City of Akron                      |
| 20 Years of Contest "History" & Intro Honored Teachers | Gary M. Rosen, Chair Emeritus<br>Holocaust Commemoration Committee |
| Introduction of "Best of the Best"                     | Dorothy O. Jackson Award   |
| Introduction of Guest Speaker                          | Esther Hexter  |
| Guest Speaker  | "To Be Witness" Betty Gold   |
| Introduction of Former Holocaust Chairs                | Billy Soule  |
| Candle Lighting Ceremony                               | Honored Teachers & Student Award Winners                           |
| Closing Remarks  | Esther Cohen Hexter  |
| Benediction  | Minister   |

## City of Akron Holocaust Commemoration and Arts & Writing Contest History

This year marks the twenty-second anniversary of the City of Akron Holocaust Commemoration and the twentieth anniversary of its Holocaust Arts & Writing Contest. The project took root in late 1986 when Gary Rosen (then Chief Prosecutor for the City of Akron) approached Mayor Tom Sawyer with the idea for conducting a ceremony to commemorate the horror of World War II, the Holocaust. With ongoing support of Mayor Donald L. Plusquellic and Dorothy O. Jackson, the city's liaison from its inception until her retirement in 2003, and of Billy Soule from 2004 until today, the project has grown to include a city-wide program as well as city and county wide Arts and Writing Contest for area students. A diverse committee of community leaders plans and implements the project.

The annual commemoration program includes the Mayor, Congressman, City Council President, area clergy and featured speakers representing Holocaust survivors, concentration camp liberators and those who witnessed the actual events of the period, as well as proclamations from the City and Summit County officials. The contest awards ceremony is held at eleven thirty and the commemoration at noon in downtown Akron.

The Arts and Writing Contest which began in 1989, is the educational component of the project. In the twenty years since its inception, over eight thousand three hundred entries have been submitted. Three hundred eighty area educators have prepared classroom studies about the Holocaust that provide context for the students' written, multi media or art projects. Entries are judged by professional educators, writers and artists in a variety of categories, and winners are recognized at the commemoration ceremony. Winning writings, artwork and descriptions of multimedia entries are reproduced in a book distributed throughout the area. The original works of art are displayed at the Akron Summit County Public Library's main branch in downtown Akron during the month of the commemoration.

Each year a theme is selected for the juried contest. For 2008 it is: "The Holocaust: from Prejudice to Genocide."

The City of Akron Holocaust Commemoration project is a tangible means of recognizing man's inhumanity to man. It is presented in the hope that those who remember and those who learn about this horrible era will be committed to ensuring that it will not occur again.

### The City of Akron Holocaust Commemoration

**DAYS OF  
REMEMBRANCE  
2008**



U.S. HOLOCAUST  
MEMORIAL COUNCIL

Sunday, April 27, 2008 through Sunday, May 4, 2008

"The Holocaust: From Prejudice to Genocide"



## Saluting the Former Chairs of the City of Akron Holocaust Commemoration Committee



"The generation of the Holocaust will soon be leaving us. We who knew them must continue to tell the world that the Holocaust was real, that it happened.

Commemorations like Akron's grow in importance as we become further removed from the Holocaust, for this is our way of teaching succeeding generations what happened and that it must never happen again."

**Stanley H. Bard**, Chair, 1987, 1988 & 1999

**Steven E. Myers**, Chair 1990 -1991

"All the efforts of war, madmen, innocent people caught in the wrong world at the wrong time are shocking. Let us remember to pray and work for peace and not be afraid to say 'no more.' We must remember the Holocaust and reverse the repetitions going on even now."

**Laura Lee Garfinkel**, Chair, 1992 & 1993



"All of us should be exceptionally proud of the fact that we live in a city that devotes significant time and resources to commemorating the Holocaust. We remain so very grateful to former Mayor Tom Sawyer, Mayor Don Plusquellic, former Deputy Mayor Dorothy Jackson and Billy Soule, for their commitment to the program."

**Gary M. Rosen**, Chair, 1994 & 1995

"I am honored to have been involved with the Commemoration. I am proud of Akron for embracing this effort to promote understanding and tolerance in our community. I am grateful for the teachers and students who make it a success every year."

**Margaret Ralston Payne**, Chair, 1996 & 1997



**Jerome L. Holub**, Chair, 1998 & 1999

"This important project reaches in and touches the student's soul; causing them to recognize and deal with the worst, and the best in mankind. School could not have a more worthy project; and I am honored to have been a part it."

**Gary Himmel**, Chair, 2000, 2001 & 2002



## Salute to Former Chairs (continued)

"My years as Chairman of the Holocaust Committee were supported through the wonderful commitment of so many people to continue the lessons of this dark period in our history. Transition marked my years of chairmanship, change in leadership and change in where we held our commemorations, art displays, and receptions. In addition, these years too were dark years as 9/11 cast shadows on our mere existence. It opened a new chapter to "man's inhumanity to man" and the lessons of the Holocaust became more relevant to today."

**Katie Wells Goodwin**, Chair, 2003, 2004 & 2005



"Serving on this commemoration committee as a judge and former chair has been most rewarding. It is meaningful to see students learn about the Holocaust, and grapple with issues of prejudice and genocide that still, unfortunately, occur today. I hope their knowledge will give them the power to make this a better world."

**Sue Spector**, Chair, 2006 & 2007

"I praise the twenty year commitment that Mayor Donald L. Plusquellic and his dedicated staff have made to encourage area teachers, students and their families to learn about the Holocaust. I praise area teachers for their inspired teaching and students for their creative efforts. I am proud to have served with so many volunteers from business, professional, arts and private sectors in helping the City of Akron in this most unique effort."

**Esther Cohen Hexter**, Chair, 2008



"I am grateful for the privilege I had of serving as Deputy Mayor for the beginning of the City of Akron Holocaust Commemoration Ceremony 20 years ago. As the years progressed, the program evolved to include the arts and writings of students in grades 6 through 12. I was blessed to learn lessons of the Holocaust from the wonderful volunteer committee members, teachers, students, survivors and rescuers. What a privilege to hear their stories that helped us never to forget. My thanks to the generous donors who made it possible for the first-place winners and their teachers to visit the Holocaust Museum in Washington, D.C. Through the generosity of the donors, the Holocaust Committee was able to expose the students to actual Holocaust survivors who shared their experiences. The Holocaust Program has enriched the lives of everyone that has participated in it in any way."

**Dorothy O. Jackson**, Program Coordinator, 1987 - 2003  
Retired Deputy Mayor for Intergovernmental Affairs  
City of Akron

*"We also salute the many others who have contributed time and energy to promote the City of Akron's Holocaust Commemoration and the Arts & Writing contest. To the many students who entered, whether they placed or not; to the many teachers who encouraged their students to "Learn the Lessons of the Holocaust" during these 20 years of commemoration and education, thank you."*

**Billy Soule**, Assistant to the Mayor for Community Relations  
Program Coordinator 2004– present

# 2008 City of Akron Holocaust Arts and Writing Contest Participants

## Division I (grades 6 through 8)

### Goodyear Middle School (Teacher: Margaret Ruppert)

Kyle Light  
Danny Milburn  
Juleeah Vang

### Hudson Middle School (Teachers: Lynn Beaton and Jennifer Lawler)

|                 |                   |                   |
|-----------------|-------------------|-------------------|
| Caroline Bevan  | Thomas Howell     | Rachel Raykov     |
| Emma Bock       | Reilley Jones     | Kerry Reilly      |
| Jenna Breslin   | Taylor Kelly      | Gretchen Schwarz  |
| Megan Brooks    | Emily March       | Rachel Shaw       |
| Ellen Dahlby    | Megan McClain     | Carrie Shortman   |
| Megan Donnan    | Casey McHenry     | Chloe Skinner     |
| Hannah Dvrak    | Rachael McKnight  | Kara Sosinski     |
| Amy Enlow       | Kristen Merrill   | Alayna Tokash     |
| Courtney Enos   | Rachelle Meyers   | Evan Treend       |
| Mike Fedyniak   | Laura Mummey      | Stephen Vernia    |
| Jimmy Feeman    | Courtney O'Connor | Rachel Wade       |
| Jillian Gaietto | Logan O'Keefe     | Katie Wiley       |
| Patricia Hale   | Brooke Olson      | Caroline Williams |
| Keito Hamuro    | Colleen O'Neil    | Brad Wimer        |
| Laura Haniford  | Ingrid Petterson  | Kimberly Wright   |

### Lippman Day School (Teacher: Sarah Greenblatt)

|                 |                           |                     |
|-----------------|---------------------------|---------------------|
| Autumn Allin    | Ciarra Fuerst             | Alyssa Katz         |
| Justin Bober    | Brittany Gajarsky-Kottler | Terriona Morgan     |
| Alisha Crane    | Naomi Genshaft            | Jillian Morganstern |
| Samantha Crane  | Kayla Goldstein           | Elad Ohayon         |
| Tori Cunningham | Brandon Gross             | Banno Rothman       |
| Alex Fabian     | Keila Hamed-Ramos         | Sam Scherbakov      |
| Kristi Ferrato  | John Jones                | Lani Skelley        |
| Erin Fogle      |                           | Denzel Williams     |

### Litchfield Middle School (Teacher: Irene Adler)

Elizabeth Wainwright

### Miller South School for the Visual & Performing Arts (Teacher: Bonnie Wachter)

|                 |                 |                  |
|-----------------|-----------------|------------------|
| Josh Bellis     | Gabriella Hitel | Chelsea Noble    |
| James Dang      | Andrea Krebs    | Lucia Obeius     |
| Matthew Dang    | Emma Lasko      | Kaelyn Quinn     |
| Ben Gfell       | Shea Lee        | Leah Struhsaker  |
| Noah Gfell      | Aidan Matney    | Imogen Underwood |
| Henry Gunther   | Emily Mattern   | Matthew Wilson   |
| Emma Haney      | Richard Milford | Megan Zanin      |
| Cassie Harrison |                 |                  |

### **St. Joseph School (Teacher: Martha Huber)**

Alexandrea Abou Abdallah  
Hannah Coley  
Erin Drake  
Vincent Malorni  
Kaitlyn Mann

Matthew Matuska  
Mallory McCreary  
Gabriel Miller  
Sarah Mushenheim  
Noah Nicholas

Eric Rauckhorst  
Cortney Slaven  
Alex Spenik  
Kellie Tomin  
Stephanie Zolton

### **St. Sebastian Elementary School (Teachers: Michael McDonald, and Katrina Stoneman)**

Natalie Anderson  
Alec Bianchi  
Russell Bombik  
Brent Bozigar  
William Casey  
Colbey Coombs  
Kathryn DeKemper  
Maddre Diestel  
Olivia Dujanovic  
Jacob Eberly  
Sylvia Fallucco  
David Fetzer

Samuel Foster  
Alexis Friess  
Jordan Jernigan  
Kristen Killingsworth  
Bianca Macreno  
Lindsay Mesenburg  
Miles Kirk  
Joshua Mills  
Bridget Myers  
Kayla O'Connell  
Madeline Quinn

Alexis Robertson  
Elisa Salada Hazlett  
Giovanni Sassano  
Hannah Scolaro  
MacKenzie Sullivan  
Mary Walsh  
Kevin Williams  
Gabrielle Yarbrough  
Madison Yarcheck-Zito  
Mallory Zupke

## **2008 City of Akron Holocaust Arts and Writing Contest Participants Division II (grades 9 through 12)**

### **Ellet High School (Teacher: Barbara Baltrinic)**

Paul Bralek  
Rebecca Calvin  
Erin Coss  
Erica Fletcher  
Shawn Flory  
Melissa Marmaduke

Mary Martin  
Alexandra Meade  
Consuela Perry  
Matthew Roberts  
Amanda Schrader  
Erica Schroeder

Joshua Shepherd  
Antonio Thomas  
Alyssa Williams  
Lindsay Williams  
Matt Williams

### **Firestone High School (Teacher: Tammie Ray)**

Rebecca Aronhalt  
Sean Concannon  
Tessa DiTirro  
J-C Jones-Kern

Christopher Knepper  
Claire Marks  
Elliott Marks

### **Green High School (Teacher: Elaine Miller)**

Bijan Aboutorabi  
Kelsie Ahbe  
Katie Alderman  
Maggie Berry  
Maria Ciccolini  
Emily Cook  
Lauren Covell  
Brandon Crites  
Leilla Dameh  
Daniel Darkow

Thomas Davison  
Caleb Donnelly  
Jennifer Edwards  
Katie Gamby  
Nicholas Haren  
Sarah Hartong  
Charles Janini  
Zachary Jasso  
Cherise Johnson  
Nan Jones

Lauren Kent  
Ariana King  
Elizabeth King  
Crystelle LeMay  
Rebecca Ligon  
Bridget Linton  
Zachary Long  
Benjamin Louis  
Andrew Marmaduke  
Hunter McPherson

### **Green High School (Continued)**

Kaysie Mercer  
Maria Messner  
Alyssa Mowery  
Nick Mussen  
Brittany Nader  
Stephen Neugebauer  
Kathryn O'Connor  
Jaclyn Oplinger  
Mitchell Plum

Benjamin Pollock  
Stephen Resinar  
Kyle Richards  
Sara Schnabel  
Kristina Schutte  
Brienne Soles  
Jennifer Sprandel  
Holly Stansbery

Madeline Stavarz  
Jenna Sunkin  
Bao Vue  
Tanner Watkins  
Joe Wheeler  
Jennifer Willoughby  
Stefanie Wise  
Courtney Yohman

### **Manchester High School (Teacher: Marcia White)**

Megan Elavsky

### **Revere High School (Teacher: Jeff Fry)**

Andrew Leubitz

### **Springfield High School (Teachers: Nancy Michel)**

Rana Alsouss  
Alyssa Archer  
Cassandra Basinger  
Jason Boggs  
Zachary Cope  
Michael Crites  
Taylor Dockus  
Derek Dunn  
Theresa Ferguson  
Darla Gates  
Ashley Griffin

Kendra Harold  
Chelsea Keener  
Loralyn Kemmery  
Angeline Krosnick  
Christopher LaBelle  
Samantha Logan  
Elizabeth Mash  
Aaron Massey  
Nathan Massey  
George Moga  
Taylor Naus

Corey Phillips  
Christopher Powell  
Shane Reed  
John Reynolds  
Joshua Richards  
Elizabeth Rittenour  
Sarah Shepherd  
Angella Snyder  
Alexis Squire  
Julie Williams  
Jennifer Yost

### **St. Vincent-St. Mary High School (Teachers: Mary Anderson, Anne Bickett and Rita Lancianese)**

Meghan Bachtel  
Natalie Friess  
Emily Gaffney  
Graham Giles  
Elizabeth Hoffman  
Kara Kendro

Katie Markovich  
Elizabeth Mundy  
Margaret Bedell  
Jessica Bridenthal  
Chelsea Ciptak  
Christina Gaydos

Nikki La Rose  
Meghan Miloscia  
Gabe Pirie  
Ellen Rochford  
Gina Schlosser  
Grace Williamson



## Visual Art - Individual - Division I - 1st Place

### "Climbing Up the Ladder Down Toward Demoralization, Devastation, and Death"

By Ingrid Petterson

Grade 8

Hudson Middle School

Teacher: Lynn C. Beaton



Prejudice escalated to genocide in the Holocaust of World War II. The Nazi party in Europe murdered massive numbers of Jews during that time. I chose to use a ladder because it illustrates a progression. The storefront shows demoralization of the Jews through discrimination. The devastation caused by locking the Jews in concentration camps where they were separated from their families, tortured, and starved shows another step in the Holocaust. In the final rung, genocide, I drew a picture of the gates of Auschwitz which say "work brings freedom". Auschwitz, ironically, was the largest extermination camp in Germany.

## Visual Art – Individual – Division I - 2nd Place

### "Hands of the Holocaust"

Noah Gfell

Grade 6

Miller South School of the Visual and Performing Arts

Teacher: Bonnie Wachter



This project is designed to express the theme of prejudice to genocide in a unique and creative way. The hands reaching up the figure represent the steps on the ladder from prejudice to genocide.

The collage on the base of the sculpture depicts both the Jewish Holocaust as well as the present day genocide (Darfur) happening now in Africa. The barbed wire wrapped around the sculpture is to show how the Jewish people of the Holocaust were trapped or imprisoned by the Nazis.

This piece was created to educate people about the true horrors of genocide not only in the past, but what is happening now in many parts of the world.



## Visual Art - Individual - Division I - 3rd Place

### "Things Left Behind"

Samantha Crane

Grade 8

Lippman Day School

Teacher: Sarah Greenblatt

In my project there are two connected ladders of prejudice. Usually when people think of the ladder of prejudice they think of it going up, but I made the ladders going down because I think that when you hit genocide, the bottom rung, you are hitting the lowest you can be. There is also a black box under the ladders. The pieces inside the black box symbolize the people that died, the belongings they left behind, and all the hopes and dreams that were crushed. I put everyday things in there to symbolize that the people who were victims were regular people with everyday lives.



## Visual Art – Division I - Individual - Honorable Mentions

| Student     | School             | Title or Art              |
|-------------|--------------------|---------------------------|
| Alyssa Katz | Lippman Day School | "Stop It Before It Grows" |
| Alex Fabian | Lippman Day School | "Which Side To Choose?"   |

## The City of Akron Holocaust Commemoration

**DAYS OF  
REMEMBRANCE  
2008**



U.S. HOLOCAUST  
MEMORIAL COUNCIL

Sunday, April 27, 2008 through Sunday, May 4, 2008

"The Holocaust: From Prejudice to Genocide"



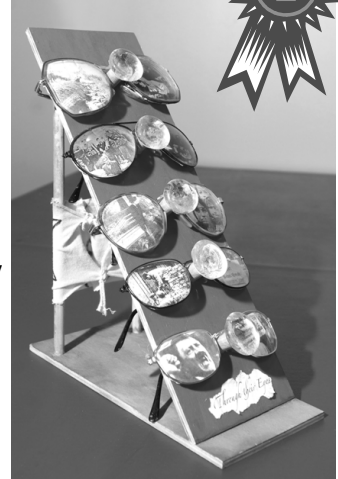


## Visual Art - Collaborative - Division I - 1st Place

### “Through Their Eyes”

Chelsea Noble and Megan Zanin  
Grade 6

Miller South School of the Visual  
and Performing Arts  
Teacher: Bonnie Wachter



The British Holocaust Exhibit in Liverpool, England is making a railway track of linked glasses. These glasses will represent all the lives lost in the Holocaust. This Exhibit inspired us to incorporate glasses with this year's theme. We thought about seeing prejudice to genocide through another's eyes. Each step in the ladder of prejudice has its own pair of glasses for the different eyes seeing the hate progressing.

## Visual Art – Collaborative – Division I - 2nd Place

### “They Call Me...”

Natalie Anderson and Mary Walsh (not pictured)  
Grade 6

Saint Sebastian School

Teachers: Katrina Stoneman and Michael McDonald



For our project we chose to do a collage because we wanted to show people what's happening now in Darfur and what happened during the Holocaust. We wanted to show the pain and sorrow through pictures because people understand things better if they have a visual. We named our project “They Call Me...” because people call people names. Name calling led to prejudice and then to killing people which is genocide.



## Visual Art – Collaborative – Division I - 3rd Place

### “The Last Step”

Megan Brooks and Jillian Gaietto  
Grade 8  
Hudson Middle School  
Teacher: Jennifer Lawler

Prejudice escalates into genocide by five main steps. Prejudice begins by disliking and verbally abusing a certain race or

religion. Next, it morphs into avoidance. Then, it escalates into discrimination. The discrimination then turns to abuse. Eventually, genocide becomes the “solution”.

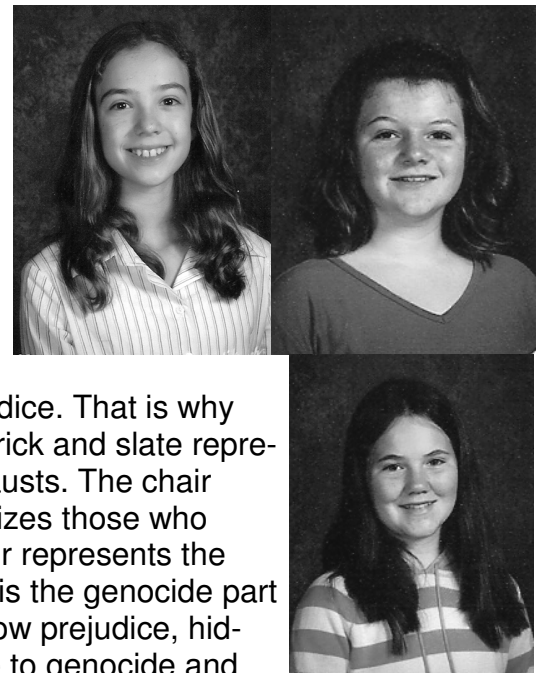
“The Last Step” is our interpretation of this gradual growth from prejudice to genocide. Each step represents each action the Nazis took against the Jews. With each photograph and quote we came across, we categorized them into one of the five steps. The shoes are our models of the Nazis and Jews reenacting the events of the Holocaust.



## Visual Art – Collaborative – Division I - 4th Place

### “Prejudice to Genocide: It Has No Face”

Andrea Krebs, Emily Mattern and Imogen Underwood  
Grade 7  
Miller South School of the Visual and Performing Arts  
Teacher: Bonnie Wachter



Our piece represents the Holocaust in Germany and Rwanda. The brick background with the posters shows how both started with prejudice. That is why we have prejudice phrases. The brick and slate represent the cold, hard times of holocausts. The chair made of bones in the front symbolizes those who died. The person sitting in the chair represents the people who start holocausts. This is the genocide part of our project. This piece shows how prejudice, hidden in the background, can evolve to genocide and how genocide has no face.



## Visual Art – Division I - Collaborative - Honorable Mentions

|                           |                    |                               |
|---------------------------|--------------------|-------------------------------|
| Keito Hamuro              | Hudson Middle      | "Exterminating the World"     |
| Rachael McKnight          | Hudson Middle      | "Exterminating the World"     |
| Megan McClain             | Hudson Middle      | "In My Eyes"                  |
| Casey McHenry             | Hudson Middle      | "In My Eyes"                  |
| Evan Treend               | Hudson Middle      | "In My Eyes"                  |
| Courtney O'Connor         | Hudson Middle      | "Steps to Prejudice"          |
| Kimberly Wright           | Hudson Middle      | "Steps to Prejudice"          |
|                           |                    |                               |
| Brittany Gajarsky-Kottler | Lippman Day School | "Prejudice - It's Not a Game" |
| Kayla Goldstein           | Lippman Day School | "Prejudice - It's Not a Game" |
|                           |                    |                               |
| Jordan Jernigan           | St. Sebastian      | "Frozen in our Prejudice..."  |
| Kayla O'Connell           | St. Sebastian      | "Frozen in our Prejudice..."  |

### The City of Akron Holocaust Arts & Writing Contest

2009 Theme:

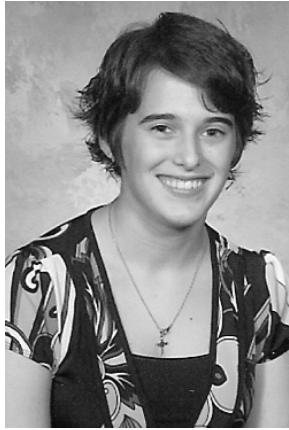
***Kristallnacht*** "The Night of Broken Glass"

November 9 -10, 1938:

The Eruption of State Sponsored Violence  
against Jews in Germany and Austria

What are the origins and consequences of mass violence?

Teachers and students: Get a head start on next year's art and writing projects



## Visual Art – Individual – Division II - 1st Place

### “We Are Afraid”

Christina Gaydos

Grade 11

Saint Vincent Saint Mary High School

Teacher: Rita Lancianese



This book is compiled of several different images that I had done separately. I believe that the pieces together describe this year's theme of Prejudice well. The images represent the emotions of the victims of both the

Holocaust in the past, and today's horrible genocide. I want people to look at the book and think about the intense struggles of the past and the Fear that still exists today. Let's fight for justice and hope.



## Visual Art – Individual – Division II - 2nd Place

### “Spiraling Through Time”

Margaret Bedell

Grade 12

Saint Vincent Saint Mary High School

Teacher: Rita Lancianese



This art piece depicts the results of the Holocaust as well as the events that led to the Holocaust. The piece shows Hitler's rise to power, the deportation, and life at concentration camps. The spiral shape represents how the Holocaust escalated from a prejudice mindset to full out genocide. The words and phrases on the back of the images are either quotes from Elie Wiesel's *Night* that relate to the image or descriptions of the image itself. I used wire to represent the barbed wire that surrounded the concentration camps. The swastikas and Stars of David are two greatly differing symbols: one represents hate and the other is victim to that hate.

## Visual Art – Individual – Division II - 3rd Place

### “The Three Stages of the Holocaust”

Derek Dunn

Grade 12

Springfield High School

Teacher: Nancy Michel

In my piece, I am trying to show a passage of time. It shows how the Jewish people are peacefully gathering in a synagogue. Then it goes to a gathering between Hitler and his fascist party. Here, I am trying to convey how these men decided to blame the Jewish society for all of Germany's problems. Finally, it shows a lonely man sitting on a low wall, crying, exemplifying how he is alone and all of his loved ones are gone, due to the Nazis.



## Visual Art – Individual – Division II - 4th Place

### “Prejudice Wasteland”

Samantha Logan

Grade 10

Springfield High School

Teacher: Nancy Michel

My picture describes how the Holocaust went from prejudice to genocide in a few different ways. The image in the top left shows a German woman holding her purse in front of her face while sitting on a bench that has “nur fur Juden” inscribed on the back of it meaning “for Jews only”. This shows the prejudice side of the Holocaust along with the Star of David and the Swastika in the top right and bottom left corners. My picture also shows a Nazi ready to shoot a Jewish man holding his child in the bottom right. This gives viewers an idea of how cruel the Nazi party really was, so in some sense it represents genocide.



## Visual Art – Individual – Division II - Honorable Mentions

| Student        | School                  | Title or Art                |
|----------------|-------------------------|-----------------------------|
| Andrew Leubitz | Revere High School      | "Stop the Cycle"            |
| Jason Boggs    | Springfield High School | "The Night of Broken Glass" |
| Zachary Cope   | Springfield High School | "Progression of Hatred..."  |
| Taylor Dockus  | Springfield High School | "Grace is Gone"             |
| Aaron Massey   | Springfield High School | "Same People, Different..." |
| Taylor Naus    | Springfield High School | "Trapped"                   |
| Angella Snyder | Springfield High School | "Works Makes You Free"      |

### Dorothy O. Jackson "Best of the Best"

#### "A Legacy of Innocence"

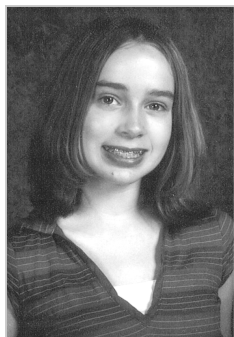
By Sara Schnabel

"We are shop owners, Storekeepers,  
Your seamstress, his tailor  
Citizens of a nation  
Living the dreams of our fathers..."

"...Innocent lives lost  
To the hate of Genocide."

An excerpt from "A Legacy of Innocence" by Sara Schnabel

Congratulations to Sara Schnabel of Green High School  
Voted "Best of the Best" for her poem "A Legacy of Innocence."



## **Creative Multimedia – Individual – Division I - 1st Place**

### **“Dark Shadows of the Past”**

By Emma Haney

Grade 6

Miller South School of the Visual and Performing Arts

Teacher: Bonnie Wachter

I created this power point to reflect what the past has done to the present. I wanted to show people how we can stop the prejudice and strive for world peace. This power point shows how the Holocaust should have taught us to stop and think about how to prevent this from happening again. Actually, many, many Holocausts have happened since then up till now. I hope that we can all contribute and stop the prejudice from ever happening again.



## **Creative Multimedia – Individual – Division I - 2nd Place**

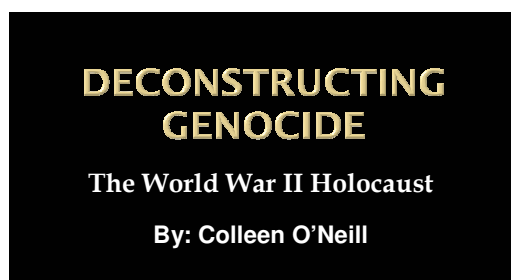
### **“Deconstructing Genocide”**

By Colleen O’Neil

Grade 8

Hudson Middle School

Teacher: Lynn Beaton



“Deconstructing Genocide” related to the prompt “From Prejudice to Genocide” by illustrating how feelings about the Jewish people in Europe escalated to genocide. I demonstrated this with dated events and time periods that exemplified the step, as well as visualizing the events on a color descending timeline leading to the Holocaust. At the conclusion, I included an overview and statistics of genocides that have occurred since 1946 around the globe.





**Creative Multimedia – Collaborative –  
Division I - 1st Place**

**“The Prejudice Escalator”**

By Patricia Hale, Courtney Enos and Amy Enlow

Grade 8

Hudson Middle School

Teacher: Jennifer Lawler

Our multimedia project compares prejudice to walking down the escalator, Escalators never stop; they keep on moving you up until you finally reach the highest point. Prejudice is the same way. It keep building until genocide occurs.

In our project, we noted the actions that takes place before genocide; speech, avoidance, intolerance, and assault. Our group used corresponding images for each step, to better the audience's understanding of each action.

We also compared the Holocaust to current events.

The message we are portraying is that we should always remember the Holocaust, so we can prevent another.

**The Prejudice  
Escalator**

Patricia Hale  
Courtney Enos  
Amy Enlow



## Writing - Division I

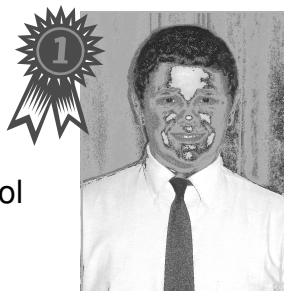
### 1st Place

#### "The Holocaust"

Noah Nicholas

Grade 8, St. Joseph School

Teacher: Martha Huber



The word holocaust comes from the Greek words *holos* meaning "completely", and *kaustos* meaning "burnt". Some of the definitions of holocaust include a great or complete devastation or destruction, especially by fire, or a great destruction resulting in the extensive loss of life, especially by fire, hence the term deriving from *kaustos*, "burnt". But the term Holocaust, spelled with a capital H, is usually used to refer to the mass genocide of European Jews during World War II.

Germany invaded Poland on September 1, 1939, causing Britain, Australia, New Zealand, Canada, South Africa, and France to declare war. Hans Frank, a German lawyer, was appointed Nazi Governor-General in October. He asked "nothing of the Jews except that they should disappear." The Jews were herded into ghettos, mostly in the General Government area of central Poland, where they were put to work. There many thousands were killed in various ways, and many more died of disease, starvation, and exhaustion, but there was still no method of killing. The Nazis did see forced labor as a form of extermination. Hans Frank noted that this many people could not be simply shot. "We shall have to take steps, however, designed in some way to eliminate them." He said. It was this predicament which led the SS to experiment with large-scale killings using poison gas. Thus the gas chambers were born.

The Holocaust was not only limited to Jews. It is estimated that 3.3 million, approximately fifty-seven percent, of Soviet Prisoners of War died by starvation, mistreatment, and execution between June 1941 and May 1945. The German Nazis also imprisoned and killed the mentally ill and disabled. Between 1939 and 1941, 80,000 to 100,000 mentally ill adults in institutions, 5,000 children in institutions, and 1,000 Jews in institutions were killed. Also imprisoned and killed by the Nazis were homosexuals. Between 5,000 and 15,000 German gay men were killed in Nazi concentration camps. Another group persecuted by the Nazis was Freemasons. They were sent to concentration camps as political prisoners, and forced to wear an inverted red triangle. It is estimated that between 80,000 and 200,000 were killed. Approximately 12,000 Jehovah's Witnesses were forced to wear a purple triangle and placed in camps, where they were given the option of renouncing their faith and submitting to the state's authority. Between 2,500 and 5,000 were killed.

Almost every part of the country's government supported the Nazis. Parish churches and the interior ministry supplied birth records showing who was Jewish. The post office delivered the deportation orders. The finance ministry took Jewish property. German companies fired Jewish workers and disenfranchised Jewish stockholders. The universities refused to admit Jews, and they denied degrees to Jews already studying. Government transport offices set up the trains for deportation to the concentration camps. German pharmaceutical companies tested drugs on camp prisoners. Companies bid for the contracts to build the ovens. Detailed lists of victims were drawn up using the Dehomag Company's punch card machines, creating precise records of the genocide.

Other than being used for slave labor, the prisoners were used for medical experiments. German physicians carried out experiments at many of the infamous death camps. Some of the experiments included placing subjects in pressure chambers, testing drugs on them, amputating them, along with freezing them, and attempting to change their eye color by means of injection. Subjects who survived these gruesome experiments were usually killed, and dissected. One Jewish prisoner, Vera Alexander, who looked after over 50 children at Auschwitz, recalled when one physician took two twins, and sewed them together back to back. She described their wounds as infected and oozing pus.

In December of 1941 and early January of 1942 The Final Solution was put into effect, the plan to exterminate all Jews. In January the Nazis began the deportation of Jews from all over Europe to six main extermination camps established in former Polish territory: Chelmno, Belzec, Sobibor, Treblinka, Auschwitz-Birkenau, and Majdanek. These camps were killing centers designed to carry out the Nazis Jewish genocide. Over three million Jews were killed in gas chambers in extermination camps.

In the final months of World War II, SS guards moved Holocaust prisoners by train or on death marches trying to prevent the Allied liberation of large numbers of prisoners. As Allied forces moved across Europe in a series of attacks against the Germany Army, they began to find and liberate concentration camp prisoners, as well as prisoners on death marches. The marches continued until May 7, 1945, the day the German armed forces surrendered unconditionally to the Allies, marking the end of World War II and the Holocaust. But the damage was done; over 6 million Jews and other victims were killed by Nazi Germany in the Holocaust.

To me, the worst part of the Holocaust is the fact that some people deny that it was as severe as it was. Even with proof of countless numbers of survivors and eyewitnesses, there are many people out there who deny that the genocide of Jews and other groups

was severe. *The Hoax of the Twentieth Century: The Case Against the Presumed Extermination of European Jewry*, by Arthur R. Butz, has said to be the basis of much of the denial of the Holocaust.

The German Holocaust was not the only genocide to happen. During World War I, On April 24, 1915, remembered worldwide by Armenians as Genocide Memorial Day, hundreds of Armenian leaders were murdered in Istanbul after being gathered. The leaderless Armenian people came next. Most men were drafted to the army and then either killed, or worked to death. The Armenians hunting weapons were confiscated for the army. The Armenians were then told they were to be temporarily relocated. The women and children were then taken on death marches. The Armenians were raped, starved, dehydrated, murdered, and kidnapped along the way; it is not sure how many died. This is just one example of another gruesome holocaust. Other holocausts and genocides include the Cambodian holocaust that took place around 1978 and the holocaust in Rwanda in 1994.

The Holocaust is viewed as the one of the largest catastrophes of the twentieth century. Even though it is sad, and horrific, we still have to acknowledge that it occurred, and try to prevent such events in our future.

## Writing - Division I

### 2nd Place

#### "To Fly"

Emma Bock

Grade 8, Hudson Middle School

Teacher: Lynne Beaton



The cold, hard, uneven floor pricked my back as I lay in the dim room. Sobs echoed through the silence as I reflected on my lodgings. It wasn't a room, really. Solid concrete walls, absent of windows, a steel door at least two feet thick, the rows of wooden slats where hundreds of bodies slept and wept. Yes, it was certainly unworthy of the intimacy of calling it a room. Cell, prison, cage, would better describe it.

Whispers from the bodies above me flit through air, and I shivered on the floor as heavy boots passed the door near my ear. It was cold, but it was always better than the stifling hoard of people huddled on the rough wood. Ever since I had been brought here, I had feared human touch, cowering away from my captors. I used to be social and lively, a bright canary among swallows, the mellow people of my hometown. But no more. I shied from the creatures my God had created, and considered this camp my cage, a hell within a slaughtered world.

I drew in another icy breath, and upon the exhale, an alarm rang through the camp. I saw many people among the hoard bolt up, looking like deer, caught in headlights. When I was happy, I probably would have laughed, but I didn't, for I knew that's what we were. Scum, not wanted, to be lined up for slaughter at the hands of a gun. The heavy metal door slammed open, narrowly missing my head. Fear and anger roiled through me as the SS guard screamed at us to get up. He slinked among the slats, smacking his gun against the heads of anyone who didn't get up fast enough for him. We were herded in a line and out the door, into a stark white hallway. As we walked towards the door leading outside, I could feel fear traveling throughout the masses of my fellow prisoners. Thoughts took form, and spewed up and down the line. Speculations of what had happened, why we were going outside, what they were going to do when we got there.

The hallway was nearly as dark as the room, which left most of us blinking warily in the early morning light, shining out from behind black rain clouds. We formed a column among two other ones, just like ours. I was near the front, and I scanned the crowds in disbelief. I had never seen so many people in one place, and never, in my twisted imaginings of this killing camp, did I even think so many people would be here. A ripple passed among us, and the crowds twittered like bluebirds, cruel and unforgiving. Word had it that someone had tried to escape and had been brutally shot. Now the rest of us were being counted, to make sure none of the rest of us escaped. 'Like we could,' I thought bitterly.

I could see soldiers strutting down the line, looking into everybody's eyes, or down their throats. Sometimes, they dragged someone out of the line, placing them to the side. Another ripple passed through crowd bringing the condemning news: they were looking for healthy people. My fear bubbled over as I frantically looked to see if my flu was still there, protecting me from death. I gratefully noticed that I had a sore throat, and my nose was running profusely. Instantly, anger filled me. 'What are you thinking?' I screamed inwardly. 'That cold is the reason you're in this hell!'

Sorrow gripped me as I remembered the days before Auschwitz. A cold had overcome me, soon after we heard that German soldiers had entered our town, searching for the frail and sick, to send them to Auschwitz. Mom had rushed me from doctor to doctor, all of them turning her away; saying that they won't treat someone of the inferior species, like I was some kind of disease. It hurt to see the disgust on their faces, the nurses' horrified eyes as I wiped my feet on the doormat. I even heard a whisper, "Now we'll have to bum that," as my hand

brushed a beautiful painting of a vast ocean, decorating a wall. My hands clenched in anger, as I remembered these indecencies, the pain bringing me back to the fear-filled present.

I was next in line. A chill went down my spine, and I closed my eyes as I felt my mouth ripped open. My head was jerked side to side, to further convenience the man scouring my throat. He suddenly let go of my jaw, apparently satisfied that I was still sick. My mouth was left gaping open, and only when he was four more victims down the line did I dare close my mouth and breathe in quiet, ragged breaths.

The line of healthy people was starting to expand, and I flinched as I saw children cowering among the chosen adults. The SS guards paced back to the middle of the clearing, apparently pleased with their search, or giddy about the up coming bloodshed, I couldn't tell. The officers bellowed at the selected persons, their raucous shouts filling the empty air. The Jews shuffled reluctantly into line, grief consuming their faces.

Movement flickered at the edges of my vision, and I turned, pinpointing two of the healthy Jews who were pointing at me every now and then and whispering furiously to each other. It was a man and a woman, who had the familiarity of a married couple. 'What are they talking about?' I thought wildly. I was close enough to hear snatches of their conversation. "-she doing here?", "-shouldn't she be at-?" and "-my dear Fayga ... " I froze.

How did this woman know my mothers pet name for me? Realization hit me like a brick. Memories flashed in front of my eyes of warm nights in front of the fire lounging comfortably with an older woman, her smiling at me, crooning softly "You already miss the day, don't you, my bird, my dear Fayga?" ..... 'No no, no, no, no, NO!' I screamed in my head, as I stared in horror at the woman. I wanted to look away, to pretend they weren't there, to pretend they were still at another camp, blissfully unaware of their daughters doom. My eyes blurred as cascading notes above me finally made me tear my eyes away and look up.

There, on the roof of the building, was a bird I didn't recognize. It was singing gently, quieting the yard. I saw a guard raise his gun, and took a shot in the general direction of the bird. Startled, in a ruffle of feathers, the bird took off, flying recklessly towards the rising sun, clouds soon covering up the warm rays. 'How nice it would be,' I thought wistfully, 'to be able to flyaway from any carnage you laid your eyes on.' With an evil smile on his face, the man who shot at the bird turned to the healthy Jews and shot with wild abandon.

Sharp cries echoed in the silent space, ringing in the yard, in my ears, in my mind, in my heart. I saw my mother, smiling sadly at me before the gunshot

cracked through the air, and smacked her down. I saw my father, staring defiantly at the gunman, before collapsing next to his wife. I saw no more as my eyes blurred, hot tears trailing paths down my grimy face.

My quiet sobs were joined by others as the echoing of shots reverberated in the metal encasement we were all trapped in. My mind slowly wrapped around the fact that my mom and dad were never going to hold me, comfort me, or even talk to me ever again. My knees buckled beneath me as I wept. I could taste blood in my mouth. The ground felt hard, solid.

I saw, through my blurred tears, thick boots approached me. I saw one lash out and crash into my stomach, but I never felt a thing. I looked up at the sky now. Their kick must have rolled me over. Tiny drops of water hit my face, one by one, as if the heaven were crying for me. "Get up, Jew!" the person spat at me, but I stayed on the ground. I didn't want to move, or to lose the welcome feeling of indifference. I was watching the bird circling above me, my eyes tracing its path across my vision. My tears dissipated as I heard a bang, and felt hot warmth spread out below me. My sight swayed and darkened, a cold wave sweeping over me, numbing any thought I had left. It felt wonderful, to fly.

## Writing - Division I

### 3rd Place

#### "Everything is Wrong, Yet..."

Jimmy Feeman

Grade 8, Hudson Middle School

Teacher: Lynne Beaton



Everything was still; the house was so quiet you were able to hear your own breathing. Everyone was asleep except for John, who had lived there since 1948 when he moved to the US after World War II. The fiery orange sunrise coming over the horizon was starting to shine through the windows. Casting shadows about the room. That day sixty years before John had come to the US as one of the many refugees from a war torn Europe with hopes of a better life and a stable world. He sat there in his old worn leather recliner. Thinking back to the horrors of the war and how lucky he was to have lived through them.

Soon the house seemed to slowly awake and come alive, as everyone began to walk about and go through their morning routines. The house was filled with people, because John and his wife were having their son's forty seventh birthday party at their house that year.

Around noontime John's grandson, Steven, asked, "Grandpa, can we go up to the attic and get my dad's birthday present?"

"Of course we can Steven," replied John. As

(Research writing sources can be found on the City of Akron's Website at: [www.ci.akron.oh.us/holocaust](http://www.ci.akron.oh.us/holocaust))

John and Steven were getting the present out of the box, where it was hidden after they'd bought it, they came across an old worn out journal that looked as if it was about to fall apart. Steven, being a typical curious eleven year old, picked up the dust covered ragged book and opened it. The pages were yellow and worn, and they smelled musty and decayed. The boy acted as if he had found a great treasure, and handed it to his grandpa inquiring, "What is this."

His grandfather answered his voice trailing off, "It was my best friend's journal from many, many years ago during World War II. He wrote it during the Holocaust, when we were in Poland." His grandpa seemed to be lost in memory as he said this. Then they began flipping through the pages as Steven asked him about what the holocaust was and what had happened. As his grandpa flipped through the pages, they came across a page held within the journal. It fell onto the floor, and Steven picked it up. Then Steven and his grandfather began to read it.

Everything is still,  
but soon they will come.  
Coming to wake us,  
and destroy our peace,  
the little of it that we have,  
the little peace that we hold dear.  
Everything is wrong, yet they see it right.

Now they line us up like animals.  
They line us up and make us stand there.  
Stand there in the pouring rain,  
frigid snow,  
and blazing heat.  
If we do not stand we will die.  
Everything is wrong, yet they see it right.

They send us to work.  
They say it will make us free  
We know they are lying  
As we work our minds will die  
They will fall dead next to us  
Around us everywhere there is death  
Everything is wrong, yet they see it right.

Why do they hate us? This I can only ask.  
I don't believe I will ever understand this.  
How they can hate us  
enough to exterminate, torture, and annihilate us?  
Only God will know, yet he won't share this knowledge.  
How does a simple prejudice turn into a mass murder?  
Everything is wrong, yet they see it right.

This is our question as I lie here.  
Lie here dying, wondering.  
Whatever went wrong to create such a hate?  
That has itself destroyed humanity,  
created a hell on earth in which we now reside.  
How did it come to this, God?  
Everything is wrong, yet they see it right.

After they finished reading the poem, silence set in over the room for a minute. As feelings sorrow and remembrance set in as they stood there. Then suddenly Steven spoke, "Grandpa who wrote that?" he asked quietly.

"The man who wrote that was my best friend, Steven. You were named after him. He gave me that poem just before he died. He died in Auschwitz, the concentration camp we were sent to. They sent us there because of who we were, Steven, because we were Jews. Even to this day I'm terrified by the memories of what happened, and just like the poem, I still ask why.

Why did they do that is the greatest question? Why did they turn to genocide and mass murder? First they just didn't like us, then they hated us, then they started killing us," said John in a soft drifting voice. "Because we were Jews, they were prejudiced against us, and they let it turn to hate and rage. Then, they let it turn to violence beyond imagination, the murder of eleven million people. This is why you, Steven; you and all of your generation must work to make it never happen to anyone ever again. Don't let it happen to anyone, no matter their race or religion or any other difference. We are all God's children. "

As his grandpa stopped speaking Steven began to speak, "Grandpa how could that happen; how could someone do that?" he asked in a small voice. Then, after a short pause, he spoke again, this time with more confidence, "I won't ever let it happen, Grandpa, I won't ever let myself hate someone without knowing him, and I'll try to help everyone to understand everyone else, because I don't want that to ever happen. John smiled at this, thinking about how naive the boy sounded, but then again it really does only take one to influence many. They only saw it right because their leader did. Even though it was all wrong, they thought it right.

## Writing - Division I

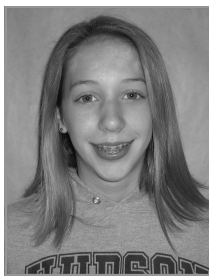
### 4th Place

#### "Jew," They Say, "Jew," They Whisper

Chloe Skinner

Grade 8, Hudson Middle School

Teacher: Lynne Beaton



"Wake up, Rachel," Miriam pleads as she shakes me awake, "it's time for role call! "

I groan, and roll over to face the grimy wall. The angry red rash on my forearm contrasts sharply with the black serial number, tattooed there so many months ago. "Rachel, get up!" she says again, getting more anxious by the minute.

I shake my head and cover it with the filthy pillow, remembering a time so long ago.

I am lying in my bed, the clean white sheets and down comforter surrounding me; my mom is shaking me awake. "Rachel, time for temple," she says, her perfume wafting towards my nose.

I put on a white dress and my shiny white shoes, and hand in hand with my mother and father, I walk to temple. On the way there, people stare and point at us, whispering behind their hands, shaking their heads. "Jew," they say, "Jew," they whisper.

"You have to get up, Rachel," Miriam practically screams in my ear. "Uhhnnn," I reply, and roll out of bed.

Standing in the courtyard, the freezing rain pours down. We shiver and huddle close together, while the officer yells out numbers. The words on the entrance are dark and menacing, Arbeit Macht Frei, work makes one free.

I remember coming here, to Auschwitz, and reading the words. Those words, so black against a gray sky, are forever imprinted in my memory. I can't close my eyes without seeing them, as if they were stamped into my eyelids.

The yellow star is bright against my black coat, and we walk to temple, the sky gray, the clouds gray, the whispers red. "Jew," they say, "Jew," they whisper.

"A750B?" shouts the officer, reading the list, waiting for the hoarse reply of "here!"

Miriam nudges me. "That's you," she says, shaking me out of my memories. The Nazi repeats, frowning, "A750B?"

"Here," I reply softly. Miriam nudges me again; I clear my throat, and say "here" with as much volume as I can muster.

He nods and moves on to other girls' numbers.

At school, it is lunchtime, and I sit alone. My sandwich is dry in my mouth and I can feel the eyes of my classmates on my back. I keep my head down and pretend not to notice the stares and the pointing. "Jew," they say, "Jew," they whisper.

"Rachel, move!" whispers Liesel desperately as our column marches through the woods for work.

My back is breaking as we shovel coal, black as the blackest night, into a furnace.

The smell of burnt flesh is all around us, though we pretend to not know what we are doing, pretend not to know we're fueling the fire that will kill some of us. We pretend not to know we're starting our own funeral.

When we finally return to the barracks, I am covered from head to toe in black coal dust and I crawl into bed and sleep.

I walk through the playground, head down, going as fast as my legs can carry me towards home. I feel the glares, the anger, but I don't understand it, I don't know why. No one smiles, no one laughs. As I leave the school, a glob of mud hits me in the back. I whirl around to see everyone laughing, a big girl with blonde hair wiping her dirty hands on her pants. As I run from the playground, I hear them. "Jew," they say, "Jew," they whisper.

I walk through the line, the officer behind the table places a single piece of bread in my hands, and gives me a glass. I move to the tap and hold my glass under the dirty stream of water, under the watchful eye of yet another officer. I go back to my bunk and hide the bread under my mattress, knowing that it could be the only food I receive this week.

We stand in the courtyard for role call, the blue sky shining above us. The sun is bright and blinding, for we have gone so long without it. The words above the gate seem almost cheerful, outlined dark against a blue background. Oh, how deceiving they are.

In the ghetto, late at night, a girl ventures out of the shack she lives in to try and visit her grand parents. She quietly opens and shuts the door, tiptoes down the creaky stairs, and pads softly to the end of the street. Once she turns the corner, she relaxes, thinking she's safe. Just then, a guard looks up, checks his watch, and sees that it is well after curfew. He shouts something, and the girl, frightened, begins to run. He shouts again, and pulls his gun. The girl, seeing the weapon, becomes more scared and runs faster. The guard takes aim and fires. The girl crumples in the street, and other Nazis come running, to see what the gunshot was. I watch from my window, breathless with fear, and I see the word on their lips. "Jew," they say, "Jew," they whisper.

As we stand, halfway listening to the shouted numbers, a van comes through the courtyard. It is filled with girls., crying, screaming, shaking the bars of the truck. We know immediately where they are going. The officers fall silent, watching the truck's path. Their eyes show no sympathy, they've seen this countless times before. Some of them probably long to light the tire. We, in the courtyard, stand shocked, and then slowly, one by one, we place our hands over our hearts, praying for the girls. They plead and pray and curse, but the truck carries them into the woods. A group of Nazis has converged in the yard, their eyes glinting cruelly. They watch the girls disappear through the trees, and again I see the words. "Jew," they say. "Jew," they whisper.

**Writing - Division I**  
**Honorable Mention**  
**"I Try to Understand"**

Alisha Crane

Grade 6, Lippman Day School

Teacher: Sarah Greenblatt



Sometimes I wonder why they did all this,  
Why they hurt so many?  
I was one they hurt and still bear the scars.  
Why did they kill so many?  
I still don't understand.  
I remember when they hurt me,  
When they beat me up,  
When they made fun of me, like it was my fault,  
Like I had done something wrong,  
When my only "fault" was being a Jew.  
My family and I went into hiding,  
But then we were found.  
We were sent to camps,  
They shaved all of our heads and took our things-  
Then everything was gone.  
The camps were terrible,  
People got sick and many died.  
They beat us and pushed us around at gunpoint,  
There was not enough food for all of us.  
Everyday people got chosen to go to a new camp,  
One day I was chosen.  
They transported me and others to the worst and  
biggest death camp,  
It was called Auschwitz.  
There they put tattoos on us,  
And did not use our names but our numbers,  
They treated us like animals.  
I was so scared.  
Everyday I thought I might not survive the night,  
But instead every morning I woke up,  
And I knew that it was not my time.  
Then one morning I heard about these places called  
gas chambers,  
That is how I knew that their goal was to kill us.  
Everyday I got scared that I would be chosen to go to  
the gas chambers,  
And everyday there were less people.  
One day soldiers in different uniforms came,  
They were shocked at how thin and overworked we were,  
No one believed that humans could be so mean.  
They said that they were there to rescue us,  
Some of us were so weak we could barely move.  
Now I am wondering if my family is still alive,  
If they are not alive can I go on living?



**Writing - Division I**  
**Honorable Mention**  
**"Bombers Over England"**

Brad Wimer  
Grade 8, Hudson Middle School  
Teacher: Lynne Beaton



I used to have a friend. His name was Yosi Huff. He was Jewish and a great musician. He played the violin. We were best friends and we played games together all the time. When we were younger we played board games a lot. Then something happened when we were older, we were about 12. It all started during the holidays in December.

It was Christmas morning, Yosi always came over on Christmas. I got the best board game ever. It was called "Bombers over England." We competed to see who could destroy England by firing a ball on the playing board. If it, hopefully, fell on the one of the major cities, we would get a lot of points. If it landed on one of the Germans allies we would lose points.

Yosi and I played this game all day long and we never tired of it. Yosi won almost every time because he kept on hitting London which gave him 100 points. I landed on Amsterdam, a German ally, so I lost a lot of points. I had so much fun, but I didn't like to lose. Yosi would brag about how good he was at "Bombers over England." I started to feel angry.

We have been playing games together since we were five years old. We always were together. We ate meals at each others houses. Yosi's mother was the best cook I have ever known. When we moved in next door she made us a whole bunch of cookies. I ate all of them and had wished for more. Yosi helped me settle into the neighborhood. Yosi was my best friend for a long time after that. We used to walk down to the lake and skip rocks. We would see who could get more skips. We never thought we could be torn apart.

My anger is what tore us apart. I heard my parents talking about Hitler's war and the Jews. On the radio we heard how the German army was winning battles, but we also heard how the Jews were undesirable. Now I had good reason not to play with Yosi. At school I joined in with my friends making fun of Yosi because of the yellow Star of David he had to wear on the sleeve

of his jacket. The more I listened to my parents, the radio, and my friends, the more convinced I was that Yosi was someone with which I didn't want to be associated.

Yosi wanted me to play, but I said I did not want to because he was a Jew. Yosi did not understand why I did not want to play with him because he has always been a Jew. I started to write hate letter to Yosi and he never said anything back. Every time I saw him I would join the other kids on the street calling him names and throwing rocks at him. He would always just ignore us and run home. I sometimes felt bad for him, but I thought it was the right thing to do.

Then one day Yosi was absent from school. No one knew where he was. On the way home, I saw that his house was empty. They were gone. What a relief, the Jews were out of my neighborhood. I continued to listen to the radio and cheered for our victory. Then, a couple weeks later, on my way to school, I saw a truck full of Jews. Yosi and I saw one another. I could see the fear in his eyes. I knew I would never see him again.

Now I realize how prejudice can easily harm other people such as Yosi. I started to think about how we played together when we were longer. I remember how good his mother's cookies tasted. I remember how he loved to play his violin. I hope that other people realize that this is a terrible thing to do to people that are different than you and will learn from my mistake.

**Writing - Division II**  
**1st Place & Best of the Best**  
**"A Legacy of Innocence"**

Sara Schnabel  
Grade 11 , Green High School  
Teacher: Elaine Miller



We are shop owners, Storekeepers,  
Your seamstress, his tailor  
Citizens of a nation  
Living the dreams of our fathers

A small piece of cloth  
How can it cause such a difference?  
Behind the dark eyes, the Jewish prayer, the lusts, the limp  
We are people like any others

Do we not hurt?  
Do we not smile?  
A patch of approved discrimination hides our truest selves  
Aren't we people like any others?

New rules everyday, it's not so bad  
Curfews and stores clerks keep us off the streets  
Old friends treat us differently  
We are the same people

Herded into ghettos  
All friends are close by  
We're guarded with guns like criminals  
Is this what prison feels like?

The train comes daily, taking us away  
Where to? Not sure.  
Does it matter anyways?  
Home has been torn away.

Frustrated, Confused  
Where are our brothers at synagogue?  
Rabbi counts the heads  
Twenty more lost today

Our time comes to step into the cart  
Once again herded like cattle  
Elbow to elbow, we search from some space  
Where are we going, again?

Strange smells diffuse into our nostrils  
Gunshots are heard from afar  
The midst of a war zone?  
Our train screeches to a halt

Stripped, torn  
Battered, beaten  
Branded, naked  
Hopeless  
Lost

Where are our brothers?  
What's left is skin and bones  
Nourishment is all we ask

Step into a chamber with many others  
No windows  
Sealed showers  
Water does not flow

Thick fumes pour in  
Men drop to the floor  
This is the end they speak of  
Darkness closes in

A legacy, a history  
Never to be forgotten  
Innocent lives lost  
To the hate of Genocide

## **Writing - Division II**

### **2nd Place - Tie**

#### **"Similar But Not the Same"**

J.C. Jones-Kern

Grade 9, Firestone High School

Teacher: Tammie Ray

Throughout history, humans constantly demonstrate having difficulty learning from their mistakes. The phrase "history repeats itself" is all too often thrown around in reference to this fact. The truth of this statement is slightly harder to judge. While it seems similar events appear all throughout the past, whether these events are identical to their predecessors is harder to determine. Prejudice and racism have existed for as long as humans have known how to disagree with another group, simply because of perceived differences. However, when prejudice escalates into genocide, the methods used to go through those stages vary slightly from one another. While one genocide might be similar to the next, no two events are ever exact replicas of each other, as evidenced by the Holocaust in comparison to the modern day genocide in Darfur.

However, almost every genocide goes through the same eight stages, as described by Gregory H. Stanton. The first few fall under the category of prejudice. Stage one is Classification. In Germany during the Holocaust, this was done simply by pointing fingers and labeling someone as a "Jew," as though being Jewish meant that person was in a particular race, not a follower of a specific religion. Also included were "Roma," gypsies, those of Slavic descent, or those with political views that differed from the Nazis', though Jews were still the main target. In today's genocide in Darfur, this step is shown by the distinction between "Arab Muslims," nomadic herders in Darfur, and "African Muslims," the country's natives, comprised mainly of black farmers who live in villages ("September Briefing").

In comparing Darfur to the Holocaust, the next step, Symbolization, is only found in one and not the other, demonstrating that history very rarely repeats

itself exactly. Symbolization, often hatefully, is the association of a label or symbol with a group that is looked down upon. In the Holocaust, Jews were identified with the Star of David. Yet in Darfur, no such distinctions are made (Martinez). Skin color seems to be more than enough.

In the third stage, Dehumanization, a group is belittled or classified as less than human. Propaganda flourishes. Quite often, the government supports this stage. In Germany, "Nazi anti-Semitic legislation and propaganda against 'Non-Aryans' was a thinly disguised attack against anyone who had Jewish parents or grandparents. Jews felt increasingly isolated from the rest of German society" ("Nazification"); it was the norm to mock someone who was or was related to someone who was Jewish. Conversely, the Sudanese government denied the African Muslims free speech, the ability to go out in public, and other rights considered "human rights" in democratic countries around the world (Martinez).

Fourthly, another government-sponsored stage is Organization-when army units or militia specifically intended to aid in the mass murder of the target group are trained. Hitler used the SS to dominate Germany and eventually most of Europe. In Sudan, the government-sponsored group is the *Janjaweed*. As a loose translation, it can mean "devil on horseback" ("September Briefing"). After this stage, prejudice escalates much further, and it is hard to go back. Genocide is quite often inevitable.

Polarization, stage five, takes the Dehumanization stage a step farther. Laws are enacted, driving the target group away from others in the area. Hitler enforced the Nuremberg Laws-laws that stated anyone was Jewish if they had three Jewish grandparents, regardless of what religion they themselves were, as well as prohibited "interracial" marriages between Aryans and non-Aryans (Grobman). Conversely, the Sudanese government made Arabic the native tongue of their country. Citizens must learn to speak it, at risk of being "persecuted for being non-Arab" (Martinez). Once again, similarities between the genocide in Darfur and the Holocaust arise. However, they are only similar, as the Sudanese government has not enacted laws quite as strict as the Nuremberg Laws yet.

The final stage before actual genocide is Preparation. Target groups are marked, such as with the Star of David in Germany. Often times, anyone belonging to the race that is the focus of the genocide will flee to another region or country, rather than be alienated in

this or her own. Those that stay are removed from society, by order of the government. The German version of this was ghettos, then later, concentration camps. On the other hand, Darfuris must flee to UN displacement camps, as their own villages are being bombed or raided by the government ("September Briefing").

Lastly comes genocide itself, or "Extermination," as Stanton puts it. Genocide is defined as "the deliberate and systematic extermination of a national, racial, political, or cultural group" (Dictionary.com). This was clearly demonstrated during the Holocaust; Hitler's "Final Solution" wiped out entire families or communities overnight ("The Holocaust"). In Darfur, most families who make it to displacement camps do not run the risk of being murdered all at once by random selection as they would in concentration camps. However, the simple task of going out of the protection of the camp to get firewood puts the men at risk of being killed and the women at risk of being raped (Martinez). In addition, disease and starvation have killed hundreds of thousands ("September Briefing"). While not as systematic as the Holocaust, the death toll in Darfur still has an enormous impact on the world around it.

There is still one more stage after the genocide: Denial. Governments refuse to admit mistakes in action or perception. Those who committed the crimes deny the charges held against them. Those who were instrumental in the Holocaust hid any evidence that linked them to the genocide that occurred, even if it was common knowledge that they were at fault. Even today, there are those who reject the idea of the Holocaust, write it off as something that was made up. Though today's genocide in Darfur has not ended, even now the Sudanese government does not admit that the violence in Darfur is wrong, or if it even exists. Peace agreements have been signed, but they have not changed anything as of yet ("September Briefing").

"Never shall I forget those moments that murdered my God and my soul and turned my dreams to ashes" (Wiesel 34). This statement easily describes how the victims of the Holocaust felt. While the modern victims of the Darfuri genocide share the identical sentiment, it is possible that they have similar feelings. Whether or not history will repeat itself is still to be determined. In most events, there is a parallel in the past, but it is rare to find an event that is an exact replication of one that has already come to pass. The genocide in Darfur is very similar to the Holocaust-both had to do with the slaughter of hundreds of thousands based on prejudice, both were ignored by some faction, both destroyed millions of lives, both were government sponsored-but they still have their differences. The genocide in Darfur is far less organized than the

Holocaust. The victims of the Holocaust were relocated to concentration camps, not UN-funded displacement camps. The Holocaust affected all the Jews in the entire continent of Europe; the current genocide in Darfur is affecting the African Muslims of only a region in western Sudan. Regardless, like all genocides, both shocked the world. Similar but not the same, volunteers stepped up in both instances to fight the injustice they felt was, and is, being wrongly inflicted on the victims

## Writing - Division II

### 2nd Place - Tie

#### "Closed Out"

Leilla Dameh

Grade 11, Green High School

Teacher: Elaine Miller



My home is,  
My sanctuary  
My religion is  
My hope.  
Why  
Must it be,  
That I am hated  
For my beliefs?

I am singled out,  
Like a  
Prisoner.  
I am forced,  
To wear  
The Star of David,  
So others in the town  
May be aware of what I am.

My feelings and ambitions  
Cast aside  
As my writings,  
Are banned.  
My future is,  
Put in hands,  
Of those Brainwashed by fear.

My home  
Has been taken away.  
My processions  
Have been sold.  
Communication  
Outside the ghettos Is revoked

Silence  
Is their key,  
As I am cast out.

My family  
Closed in a small house. As my  
Freedoms  
Closed out of society  
My life,  
Ended  
As they,  
Shut  
The haunting gates.

I am  
Strong.  
So I can  
Work.  
I am stripped,  
Of my humanity;  
As I am,  
Branded  
With a permanent row numbers,  
On my arm.  
I am with many others  
Yet  
I am alone.  
No family or friends  
Closed out

The hunger  
It strengthens and grows,  
As the days  
Roll on.  
I have been robbed,  
Of all innocence.  
As  
The cold air,  
Manifests,  
As depression and resentment  
In my body.

The fire burning  
Is the  
Only  
Release of  
Heat  
As the,  
Sickening smell  
Of flesh  
Rises.  
The work  
It is endless.

I gain friendships.  
But,  
It is pointless.  
As people around me  
Slowly,  
Drop away to the cold earth,  
And then the warm fire.  
They have served their purpose.  
Now they are of no use.

I am  
Weaker.  
Yet,  
I am  
Stronger.  
As death,  
Calls,  
My name.  
It creeps nearer, but silently.  
I can feel it.  
Will today,  
Be my day?

I cry  
Out  
Where is  
The World?  
But  
They  
Can't hear  
Because  
I  
Have been  
Closed out

## Writing - Division II

### 4th Place

#### **"The Common Thread of Destruction"**

Tessa DiTirro

Grade 9, Firestone High School

Teacher: Tammie Ray



Genocide, as defined by Merriman Webster's dictionary, is the systematic destruction of a racial, political or cultural group. Over the course of history, different ethnic and religious groups have been subjected to the corruption and violence of genocide. The Cambodian genocide of the late 1970's and the Holocaust share the common thread of an evil mastermind behind the destruction.

The Holocaust was the state-sponsored, systematic killing of six million Jews under the Nazi political party. Holocaust "means sacrifice by fire." ("The Holocaust") The Nazi political party, run by Adolf Hitler, came to power in 1933. They believed that the German, or Aryan, race was superior to all others. The Nazis made it their goal to virtually exterminate the Jewish population from Europe. During the Holocaust, the Jews were not the only minority group persecuted. Almost 200,000 mentally and physically disabled people were killed as a part of the Euthanasia program. ("The Holocaust") Also, millions of Soviet prisoners and other political and religious dissidents were murdered as well.

The steps leading to genocide are like a fire that sparks and grows until it explodes. Prejudice and hatred is the spark that fuels discrimination. Discrimination sparks physical hatred, violence, and isolation. Isolation and physical violence explodes into mass destruction or genocide. Adolf Hitler created the "Final Solution" as a euphemistic and strategic plan for "purifying" the land of Jews. As state-wide support for the Nazis increased, the hatred for the Jews did too, and the spark was lit to start the fire of genocide. The first step in the Solution," beginning in 1933, was to isolate Jews and consequently make them want to leave the society. The Nazis produced anti-Jewish legislation and economic boycotts of Jewish businesses. Kristallnacht, or "night of the broken glass," was the night when Jewish homes, synagogues, and Jewish-owned businesses were destroyed. The second step was the creation of ghettos where Polish and western European Jews were deported and kept in unsanitary, overcrowded conditions with little food. ("The Holocaust") The third step was extermination. After the German invasion of Poland in 1939, the SS officers started patrolling extermination camps and gas chambers to physically eliminate the "alien threat." ("The Holocaust") Thousands of Jews and other minority groups were killed in the various extermination camps such as Auschwitz, Dachau, and Buchenwald. ("The Holocaust") From prejudice and hate to race extermination, once the spark of genocide is lit, there is no putting out the fire.

The spark of genocide also started in a country which is much different than Germany. This country, Cambodia, is a Southeast Asian country less than half the size of California. ("Cambodia: Before") When Cambodia won independence from France in 1953, Prince Norodom Sihanouk took charge of the government. ("The Genocide") Meanwhile Saloth Sar, known as Pol Pot, moved to Paris on a scholarship to study electronics.

He became involved there in communism and Maoism and, losing his scholarship, returned to Cambodia. Back in Cambodia, he joined a small communist group. In 1970, a revolution was led by Lon Nol. Lon Nol tried to overthrow the government and was temporarily successful. The small communist group was gaining power and Pol Pot had to flee to the jungle to escape the wrath of the Prince. In the jungle, Pol Pot organized a resistance group which then joined the small communist group that he left. The combination of the resistance fighters and the communist group was called the Khmer Rouge, and they lit the fire to begin the genocide. After Pol Pot enlarged the group, they were able to take over the government in 1975 renaming Cambodia, the Republic of Democratic Kampuchea.

Under the leadership of Pol Pot, the Khmer Rouge thought that educated and “high achieving” members of society were a threat and should be killed. (“The Genocide”) The Kampuchean communist group, the Khmer Rouge, began a cleansing of the country from 1975 to 1979. (“The Genocide”) This state-sponsored multi-process cleansing was to enforce Pol Pot’s strong communist and traditional Maoist beliefs. He strove to create an equal, uneducated, farming society out of Cambodia. Pol Pot wanted to conduct his radical experiment to create an equal utopia for all people. Pol Pot began by declaring that the year was the year zero and that the “old society” was to be “purified.” (“Cambodian Genocide”) Ideas such as capitalism, education, western culture, city life, and religion were to be extinguished in an extreme form of peasant communism. The first step in this purification process was to expel anything foreign.

The use of foreign language was prohibited. Newspapers and televisions were shut down and any mode of transportation was confiscated. Embassies, libraries, and schools were closed and eliminated. Money was forbidden and all businesses were shut down. Religion and health care were nonexistent; Cambodia was sealed off from the entire world.

The next step in the “purification” process was to evacuate all inhabitants of cities at gunpoint and relocate them to the countryside. During this movement, almost 20,000 people died. (“Cambodian Genocide”) Once in the countryside, everyone was forced into slave labor in the “killing fields.” Work in the fields began at 4 a.m. and ended at 10 p.m. Khmer Rouge soldiers stood guard at all times with machine guns ready to shoot. They were only allowed one rest period a day and only got one small tin of rice over two days. The

whole country was stricken with people dying of over-work and malnutrition. Ten to fifteen families lived together in small hut-like houses. Throughout all of Cambodia, purges were conducted to murder anyone who was educated; teachers, lawyers, doctors, and monks and ex-government officials were killed on brutal rampages. During the Cambodian genocide, 1.7 million people lost their lives, 25 percent of the population. (“The Cambodian Genocide Program”) This genocide was lit by the flames of hate and was not suppressed until it had reached virtually everyone.

The Cambodian genocide and the Holocaust are very similar in their origin. Both genocides began with unstable governments and prejudice against a certain group. That prejudice escalated into genocide. The regimes of both the Nazis and the Khmer Rouge had similarities and differences. The Nazi Regime was very organized and systematic. The Nazi patrol officers recorded everything that occurred during the Holocaust. The Khmer Rouge, however, was unorganized and hardly recorded anything that happened during their genocide. The only documentation that the Khmer Rouge officers took was a picture before the execution of an “educated” person. The Nazis were ruthless dictators of the people they controlled at extermination and concentration camps, killing them on the spot for infractions of any kind. The Khmer Rouge had the same ruthless attitude toward the people they were exterminating. Both regimes were very large and strong and had state sponsorship. The common thread between the two genocides was a powerful, idealistic dictator that ruled the regimes. Charisma, charm, poise, and persuasiveness are some of the characteristics needed to be a successful dictator of genocide. Pol Pot and Hitler both possessed and embodied those characteristics and built upon them to try to create their utopia of perfection. In order for genocide to be carried out, it needs to have a strong regime ruled by an iron-fisted dictator. Both Hitler and Pol Pot were very strong in governing and told their regimes exactly how they wanted things completed. Both men had an idea of how their society could be as long as certain groups were eliminated. They took their ideas much too far and created a virtual reign of terror.

Both genocides were started by the “spark” of prejudice. Prejudice, however small it seems, grows into regimes and powerful feudal nations. The leaders of both of these nations had similar characteristics, which proved to be effective to carry out genocide. The Cambodian genocide of the late 1970’s and the Holocaust share the common thread of an evil mastermind behind the destruction.

## Writing - Division II

### Honorable Mention

#### “Reflections Overlooking the Atlantic”

Bijan Aboutorabi

Grade 12, Green High School

Teacher: Elaine Miller

Earlier this month the world witnessed one of the most horrifying war crimes in recent history. Over the course of nine days, thousands of Bosniak Muslim men near the Bosnian town of Srebrenica were rounded up, detained, and executed by the Serbian army. The death toll has not yet been tallied, but estimates are in the region of eight thousand victims—eight thousand lives, snuffed out with cold-blooded efficiency. Faced with such a fact, something in us seems to rebel in disbelief. How can this be? How can anything so awful, so ruthless, be true? And then, the most disturbing question of all: How can people do such things? This is a personal question for me, because for the last half-century I have been haunted by the memory of another genocide, one carried out on a far grander scale.

My name is Jakov Obrenović. I was born in Belgrade, Serbia, in what was then the Kingdom of Yugoslavia, on April 6, 1931. Ten years later, to the day, after two years of war and weeks of turmoil in Serbia, Nazi Germany invaded. Yugoslavia, unable to resist the advancing armies, collapsed like a house of cards, and the Axis powers assumed immediate control. A puppet government was set up, and quickly instituted policies favorable to the Nazi puppeteers—policies that would lay the foundation for the extension of the Holocaust to Serbia.

I remember the day my mother told me that, because her family was Jewish, I had to wear a yellow armband when I went out. The idea was utterly foreign to me. Anti-Semitism in Belgrade was negligible before the war, and the history of the Jewish people in Serbia had been tranquil to a degree unheard of elsewhere in Europe. So why did I have to mark myself as an outsider? My mother had no answer to satisfy my ten-year-old naïveté. She could only tell me that times were changing, and that the road ahead would test our endurance as never before. Fifty-four years later, I remember vividly the single tear welling in her left eye as she spoke.

Indeed, we were to be tested. Within a few months, my father and my mother and I were transported to the Banjica concentration camp near Belgrade. I could attempt to tell of the horrors of the camp—but to what use? The degradation, the shame, the miseries we suffered at Banjica defy description. What I can tell is that within two years there I was an orphan. My father was a proud Serbian patriot, and he would talk of one day escaping the camp to join the Chetniks, the faction resisting the Nazis. It never happened; his health deteriorated,

and he died of yellow fever in January of 1942, a week after my mother succumbed to the same disease, which had ravaged the population of Banjica throughout the winter. I will never forget the last words he said to me: “Jakov, may your generation avoid the mistakes of ours.”

Forced then by hardship and solitude into a resilient independence, I survived the fever and the camp until I was transferred to Auschwitz. Through luck and determination, I survived that too—barely—until the joyous day the Red Army seized the camp and emancipated the remaining inmates. My father, ever the patriot, had inculcated in me a distrust of the Communists, but the identity of my liberators was in those initial dreamlike moments a nonissue. I was free!

I soon learned, however, that freedom could not exorcise the demons that haunted me. From the first night I woke in terror from a nightmare of Banjica, I knew I had no future in Serbia. The knowledge was finalized when the numbers came out: not only my parents, but hundreds of thousands of my countrymen were murdered by the Nazis and their collaborators. To live with those memories, in the land of the genocide of my people—my two peoples really, the Serbs and the Jews—was unthinkable.

I could not leave yet. After all, when Berlin fell, I was not a month past my fourteenth birthday. So I returned to Belgrade to live with my only remaining relatives, my father’s sister and her husband, but always with the intention of emigrating. And so on my eighteenth birthday, having taught myself intermediate English with the help of American magazines, I boarded a plane and left Belgrade behind for New York City. There, my life was renewed. I found an apartment in Brooklyn and a job as a clerk in the offices of the New York Times. My English improved with daily use, and after two years an editor told me he had become convinced of my skill with the language. I began the next month as a journalist of international affairs.

For all the horrors we witnessed, those of us who had grown up during the war were an idealistic generation. (Recall the mantra of the postwar years: “never again.”) And so, I could not resist the appealing thought that my reporting could help change the world for the better. But in time, the world disabused me of that notion, and I became a cynic. Can you blame me? I saw Korea torn apart by war; I saw the world reach the brink of Armageddon over Cuba in ’62; I saw Vietnamese villages razed to the ground; I saw the Khmer Rouge butcher countless Cambodians.

This is the journey that now, at long last, has called me home. I am writing this on a plane overlooking the Atlantic, completing the circuit of a trip started long ago; I am returning from New York to Belgrade. It will be the first time I have set foot in Serbia in nearly fifty years.

For three years now the former Yugoslavia has been theater to the bitterest ethnic and religious wars, as Serbs, Croats, and Bosniaks struggle for control of Bosnia-Herzegovina. The ethnic cleansing practiced by partisans of these factions threatens to escalate into genocide; in Srebrenica, it has already done so. My father's warning has gone unheeded by the very nation he loved so much.

What is it that makes such horrors possible? Let me simplify, particularize the question. What made the Holocaust possible? Well, much has been made of the economic theories. In the wake of the Great Depression, Germans were desperate for change, and that desperation allowed Hitler to come into power. But economic downturn has rarely caused genocide elsewhere, and these hypotheses, at best, only explain the Nazi Party's rise to power, not the aftermath.

To understand the Holocaust, we would do well to look again at the yellow armbands that so perplexed me as a child. These bands represent the great project undertaken by the Nazi propaganda machine: the dehumanization of the Jews, the Slavs, and all those deemed "impure" by the party. Before genocide could take place, it was necessary to sever the condemned from the chain of human solidarity, to mark them as the "other," sub-humans; the armbands did this. Then, and only then, could whole nations be led as Germany was into barbarism and murder.

This is what happened half a century ago, and what is happening now in my former homeland. The flames of ethnic and sectarian loyalty have been stoked to murderous intensity. Observant readers will have noticed that earlier I called my father not a "nationalist" but a "patriot." This choice of words was deliberate. The word "nationalism," to my ears, means something more than love for one's country and people. Nationalism, at its worst, is the tendency to draw a bright line between the in-group and the out-group, the pure and the impure, the elect and the condemned. It is this tendency, in the end, that makes genocide possible. If one's enemies are in the out-group, if they are beyond the range of empathy, then anything is possible. Their homes may be burnt, their possessions may be stolen, their children may be killed.

I am not quite an old man—sixty-four this last April, and healthy—but I am weary with what I have seen in my years. Yet even I am not immune to all hope. Human nature is a struggle between darkness and light. The twentieth century saw its fair share of darkness, but we stand now on the cusp of a new millennium. In the years to come, let us declare that in our deepest selves we are not Germans, not Jews, not Serbs nor Croats nor Bosniaks. We may be these things, but we are first and foremost human beings, equal in dignity and rights. Let us assert once and for all the light within us, and close off forever the ancient road from prejudice to genocide.

Jakov Obrenović  
July 30, 1995

## Writing - Division II Honorable Mention "The Cycle of Genocide"

Rebecca Arnohalt  
Grade 12, Firestone High School  
Teacher: Tammie Ray

Few people in the world do not know what the Holocaust was. What people may not know is that it took some years to evolve from racism to prejudice and then genocide, as the torture of innocent people slowly worsened. Another thing people may be unaware of is the extent of racism and genocide that continue today, and how similar these genocides are to the Holocaust, including the genocide in Darfur, Sudan. This paper reveals how the Holocaust is similar to that of the genocide in Darfur, Sudan.

Throughout history there have been instances of prejudice against the Jewish people. That was the case after WWI when Germany was economically ravaged; Adolph Hitler seized the opportunity to rise to power. It was Hitler who sparked increasing hostility towards the Jewish population, using propaganda to scapegoat Jews for all of Germany's problems ("The Knesset" 1).

At the beginning of Hitler's Nazi reign, the goal was to "cleanse" Germany of Jews by persecuting them so they would leave the country ("The Knesset" 1). Jews were fired from their jobs and denied their rights as citizens. The children were segregated in their schools, and eventually expelled. Life was hard for the Jews. Then came "Kristallnacht," the night of broken glass. Jewish synagogues and businesses were set on fire, and windows were broken. The saddest part is that it was the government who encouraged violence towards the Jewish people (Talbot 12). The purpose of government is to serve the people, not turn them against each other. To ensure that the Jews were treated poorly, new ridiculous laws, especially the Nuremberg Laws, were passed restricting Jewish rights (Russo 13).

The prejudice escalated. First, Jews had to have identification cards with a big, red "J" on them (Russo 14). Jewish literature, many, many books, were burned to stop the spread of Jewish ideas (Talbot 9-10). Next, Jews were made to wear a big yellow star wherever they went, but the persecution of the Jews continued to worsen. The Jews, whom the Nazis considered racially inferior, were corralled into ghettos, walled off sections of a city, and denied decent living conditions. These ghettos were disease ridden, overcrowded, and full of starving people; yet, there was worse to come. Slowly, Jewish prisoners were sent to work in labor camps.

Over time, as the Nazi Empire expanded, they had more Jews to "deal with." The labor camps evolved into death camps. Ghettos were emptied and Jews .



were packed into cattle cars and sent to the slaughter, their lives dismissed as hardly human. Bodies were burned in huge crematoriums.

Auschwitz survivor Flip Muller said that, "the red sky could be seen for miles," and the smell of burning bodies haunted the prisoners all day, every day (Muller 1). Despite all of this, there was hope. Thanks to the Allied Forces, the Nazi Empire was failing.

When it became evident that Germany was losing the war, the Nazis began to kill the prisoners at a more rapid pace, and destroy evidence to cover their tracks ("The Knesset" 2). Prisoners were taken on death marches through the snow, without food or drink, when the camp leaders heard word of advancing Allied troops. Anyone who stumbled or fell behind on those marches, (that were more like runs) would be shot mercilessly (Russo 30). These death campaigns continued until the Allied troops overtook them, but as a result, tens of thousands more Jewish lives were lost ("The Knesset" 2). There were many people to be freed, but some were beyond saving, sick or on the verge of death. Some were starved to death others died of exhaustion. One concentration camp liberator Glen Edward Belcher said, "we were all too shocked by the gruesome discovery to be anything other than immobilized" (Belcher 3).

The Holocaust was an unnecessary tragedy, and mankind should learn from its deadly mistake. As Belcher said, "The Jewish people and all the rest of us should try to encourage all of us to remember places like Dachau- despite my own constant push to repress that which is so horrible" (Belcher 4). Sadly, racism and genocide continue worldwide to this day.

For example, Darfur, Sudan was recognized as a "Genocide Emergency" by the United States Holocaust Memorial Museum in 2004. "Emergency" is an understatement considering the state of desperation that Sudan is in; over 400,000 people have already died as a result of this crisis. There have been government soldiers (Janjaweed) fighting rebel groups in west Darfur since 2003, when a rebellion sprang up in Darfur, over the "underdevelopment and neglect from the central government" ("United Human Rights" 1). The government wanted to crush the rebellion, so that other groups wouldn't follow their lead. As a result, the government is punishing the people. Darfur, Sudan has officially been named a genocide ("United Human Rights" 1).

First, the Sudanese government sends in their air force and military to attack their fellow people. The air force is ordered to bomb villages, and all those who try to escape. Originally the government denied organizing the attacks, but in July of 2004, Human Rights Watch sent out a report that showed government documents that armed and organized the Janjaweed troops

("United Human Rights" 1). To this day, the government doesn't allow news reporters in, or agencies that wish to help the suffering natives, whom the Janjaweed continue to torture ("USHMM" 2). The government is sponsoring this genocide, just as the German government did in the Holocaust.

These Janjaweed soldiers enter the villages of the natives and burn huts and crops; they have chained men together and thrown them into burning huts. The Janjaweed have mercilessly raped women in front of their loved ones, kidnapped children, and performed mass murder on people of all ages. The heartless Janjaweed leave the villages desolate and destroyed.

Thankfully, the violence has gone down over the past few years, but genocide is inexcusable and it needs to be entirely stopped. The people of Darfur, Sudan deserve to live in peace, as did those murdered in the Holocaust. It is clear how racism evolves into the monster we call genocide. It is also clear that genocide repeats throughout history. Mankind needs to take action to put a stop to this cycle, before it is too late (USHMM 1-2).

## **Writing - Division II Honorable Mention "Evolution of Genocide"**

Nicholas Haren

Grade 12, Green High School

Teacher: Elaine Miller

Directionless, unsure what to do  
A brilliant new leader emerges  
He offers hope, safety, reunification  
And a scapegoat

Prejudice is born

The people embrace their new leader's ideology  
They become fully devoted to him, blindly following him  
Blinded by the good he's done  
The improvement of the nation  
The booming economy  
The strengthened military  
He begins to focus more on his preaching of hate  
Blaming an innocent group of people for the previous hardships the nation faced  
The people, still blinded, continue to support him

Genocide has begun

For many reasons, the people can do nothing to stop the killing  
Ignorance of the happenings, fear of the repercussions  
Or that they have already been sent to a camp  
With nothing to limit it, nothing to stop it  
Genocide, like a flower of death, continues to blossom  
Until someone is strong enough to defeat the leader  
Or the scapegoat has been wiped out

## Writing - Division II Honorable Mention "Compassion Between the Holocaust and Genocide"

Elliott Marks

Grade 12, Firestone High School

Teacher: Tammie Ray



Over 10 million people, including 6 million Jews, were murdered in the Holocaust. Carried out under the Nazi regime in Germany, such horrific events were believed not to be able to be repeated. Across the span of time in 1992, a systematic slaughter of non-Serbians by Serbians - the result of a campaign called "ethnic cleansing" -- occurred in Bosnia-Herzegovina: What could have caused these genocides? By analyzing each of these events it is clear that prejudice was one of the main causes.

After World War I, Germany was in economic ruin. Having lost the war to the Allied forces, Germany grew resentful of their defeat and looked for a strong leader (Lawton 8). Adolf Hitler rose to power along with his newly founded "National Socialists (Nazi) Party" claiming that he would restore Germany (Lawton 11). The Nazi Party was used by Hitler to promote his ideas that "Aryans, especially Germans, were physically, mentally, and morally superior to Jews as well as people throughout Eastern Europe" (Uschan 14). The Nazis believed the Jews were responsible for Germany's defeat in the war. After Hitler was appointed the Chancellor of Germany in 1933, he first limited individual freedoms of the German Jews and sent out Nazi propaganda to promote his racist ideas. He also established secret police called the SA and the SS, named after the German words for "storm troops" and "protective force," to capture any opponents of the Nazi Party and to instill fear in those who would speak out against him (Bachrach 10). The Nazi Party started limiting the rights of Jews in 1933 with a boycott of Jewish businesses (Bachrach 14). Soon after, the Nuremberg Laws followed. These laws limited the rights of Jews even further by taking away their right to vote and making them wear identification armbands. Throughout Germany, the Nazis targeted other minority groups including gypsies, homosexuals, Slavs, and Jehovah's Witnesses. Sometimes hatred would erupt in violence. One such incident was *Kristallnacht*, in which the German secret police damaged thousands of Jewish businesses (Uschan 25). By 1939 Nazi officials began isolating Jews in horribly overcrowded ghettos where they were often forced to work in factories producing German goods. In 1942 the Nazi Party decided the only way they could deal with the Jews was mass murder. Code named the "Final Solution," this plan was a "carefully planned destruction, or *genocide*, of all European Jews." (Bachrach 46). Months later, thousands of

Jews were being deported from ghettos to concentration and extermination camps throughout German-occupied Europe.

The concentration camps were designed to kill Jews through horrible conditions and meaningless work. The extermination camps were made to gas its victims to death. By the time the concentration camps were liberated at the end of World War II, nearly 10 million lives had been taken as a result of Hitler's "Final Solution."

Prejudice against Jews was not anything new before the Nazi regime. "Because they had always been a minority ... Jews were viewed by much of Christian Europe as odd or threatening." (Uschan 12). This prolonged hatred led to them being singled out, discriminated against, and blamed for misfortune throughout history. After Germany lost World War I, Germans were angered by their humiliating defeat since they thought that their army was the best in the world (Uschan 12). Looking for someone to blame, most Germans believed the Jews were responsible. This pre anti-Semitism, or hatred of Jews, in Germany led to quick support of the Nazi Party and their beliefs. After Hitler became

Chancellor, he used propaganda to rally support against the Jews. German children were encouraged to become members of Hitler's Youth, an organization that taught loyalty to Hitler and the Nazi Party. (Lawton 11). Hatred of Jews was also taught in schools by instructing students how to "identify" children who were Jewish. Hitler said, "I believe that I am acting in accordance with the will of the Almighty Creator; by defending myself against the Jews, I am fighting for the work of the Lord." (Uschan 14). All of these examples of prejudice dehumanized Jews and other minorities including gypsies, blacks, and Slavs. This dehumanization made it easier for people to accept the treatment these groups received. Because of prejudice, the genocide of the Jews and other minorities was not viewed as an atrocity but rather a necessary step to ensure the growth of the "perfect" race (Bachrach 12).

Almost 40 years later, Europe would experience the bloodiest conflict since the Holocaust ("War and Ethnic Cleansing"). In 1992, Bosnia was recognized as independent from Yugoslavia. A year before, both Slovenia and Croatia had won a long battle for their independence from Yugoslavia. During the 1980s a Serbian named Slobodan Milosevic rose to power in Serbia using nationalism and ethnic hatred toward other ethnic groups that were once part of Yugoslavia. He planned to make a "Greater Serbia" and believed that "Where ever there is a Serb, there is Serbia." ("War and Ethnic Cleansing"). Bosnia, at the time, was "a mostly Muslim country where the Serb minority made up 32 percent of the population." ("Bosnia Genocide"). Once Serbia declared its independence, Milosevic

used his control of most of Yugoslavia's national army to take over Bosnia's capital city, Sarajevo, and started using the policy of "ethnic cleansing," or genocide, of non-Serbs in Bosnia. "Sarajevo soon became known as the city where Serb snipers continually shot down helpless civilians in the streets, including eventually over 3,500 children." ("Bosnia Genocide"). Targeting mainly Bosnian Muslims, the Serbs would systematically round up Muslims in villages and slaughter all of the males of military age ("Case Study"). Sometimes hastily-made concentration camps were used for non-Serbs whose towns had been destroyed. Besides using force, the Serbs used the rape of women and girls to generate fear ("Bosnia Genocide"). In 1992 news of the genocide caused worldwide attention after a terrible bombing in Sarajevo ("Bosnia Genocide"). Although the United Nations soon declared "Safe Zones" for several Muslim towns, the Serbs continued their actions. "Under the command of General Ratko Mladic (Serbs) systematically selected and then slaughtered nearly 8,000 men and boys between the ages of twelve and sixty - the worst mass murder in Europe since World War II." ("Bosnia Genocide"). By 1995 the U.S. began "military intervention" by bombing various Serbian artillery units in Bosnia. The Bosnian Muslims were soon gaining ground over the Serbs due to weapon shipments from neighboring countries. Overtaken by forces, Serbian leader Milosevic was forced to sign the Dayton Peace Accords in 1995, ending the genocide and establishing a government with mixed ethnic groups ("War and Ethnic Cleansing"). In total, around 200,000 deaths resulted from the "ethnic cleansing" of Bosnia.

War and ethnic hatred in Yugoslavia had been going on for centuries. "The people of Yugoslavia have always hated each other and wanted nothing more than to see their neighbors wiped off the face of the earth." ("War and Ethnic Cleansing"). This legacy of hatred for others made Serbs support Milosevic's ideas and strong nationalism, leading him to quickly gain control of a struggling Serbia. When Bosnia declared independence, Milosevic took advantage of the fact that mostly Serbs made up Yugoslavia's army and began exterminating non-Serbs ("War and Ethnic Cleansing"). The strong nationalism also led to the genocide. The goal to make a "Greater Serbia" through "ethnic cleansing" was based on prejudice toward Muslims and other groups. The Serbs felt that regions in which Serbs were the minority, like Bosnia, needed to be protected and cleansed of those who were not Serbs. All of these examples of prejudice came from the feeling that in order to unify Serbia, those who were not Serbian must be eliminated.

While both the Holocaust and the "ethnic cleansing" in Bosnia-Herzegovina happened at different times in history, they both follow a similar pattern. In both

instances, euphemistic language was used to keep the true meaning of the atrocities hidden. By using "the Final Solution" and "ethnic cleansing," instead of titling them as mass murder, it made it seem as if each was a necessary thing to do. Also, both acts of genocide happened in times of turmoil when strong leadership was needed. In such a situation, people accepted cruel policies that were enacted in order to bring their countries to glory. Prejudice had an overwhelming effect in both genocides, allowing leaders to enact inhumane policies.

These two genocides show that prejudice has occurred throughout history. By blaming people for current problems and by hating others for their differences, great and unforgivable atrocities happen. But through overcoming blind ignorance and embracing humankind's differences, perhaps these mass murders, mainly due to prejudiced hatred and ideas, can be forever stopped.

# The City of Akron Holocaust Commemoration

## **DAYS OF REMEMBRANCE 2008**



U.S. HOLOCAUST  
MEMORIAL COUNCIL

All first place winners and their teachers will receive a trip to Washington D.C.,  
to visit the U.S. Holocaust Museum, May 15, 2008

# The City of Akron Holocaust Arts & Writing Contest

2009 Theme:

***Kristallnacht*** “The Night of Broken Glass”  
November 9 -10, 1938:

The Eruption of State Sponsored Violence  
against Jews in Germany and Austria

What are the origins and consequences of mass violence?

Teachers and students: Get a head start on next year’s art and writing projects

# City of Akron Holocaust Teacher Awards

## Celebrating 20 Years of Teaching “The Lessons of the Holocaust”

### 10 Years and More

|          |                   |  |
|----------|-------------------|--|
| 15 Years | Barbara Baltrinic | Ellet High School  |
| 13 Years | Mary Anderson     | St. Sebastian & St. Vincent-St. Mary High Schools                                    |
| 13 Years | Kathleen Burns    | St. Joseph School  |
| 13 Years | Sarah Greenblatt  | Lippman Day School & Akron Jewish Community High School                              |
| 12 Years | Elaine Miller     | Green High School  |
| 12 Years | Bonnie Wachter    | Copley Fairlawn Middle School & Miller South School for the Visual & Performing Arts |
| 11 Years | Patricia Jolly    | Reidinger Middle & Firestone High Schools  |
| 11 Years | Evelyn Morgan     | Springfield High School  |
| 10 Years | Nancy Michel      | Spring Hill Middle & Springfield High Schools  |

### 6 to 9 Years

|         |                  |  |
|---------|------------------|--|
| 8 Years | Deborah Baird    | Kimpton Middle School                                |
| 8 Years | Charles Csejtey  | Kenmore High School                                  |
| 8 Years | Imre Csejtey     | Tallmadge High School                                |
| 8 Years | Stephen Csejtey  | Archbishop Hoban, Ellet & Firestone High Schools     |
| 8 Years | Jeffrey Eason    | Old Trail Elementary School                          |
| 8 Years | Elaine Fippin    | Our Lady of The Elms Middle & High Schools           |
| 8 Years | Karen Halpern    | Lippman Day School                                   |
| 8 Years | Barbara Vitale   | Riedinger Middle School                              |
| 7 Years | Margaret Becker  | Fairlawn Elementary & Litchfield Middle Schools      |
| 7 Years | Patricia Cleary  | Woodridge Middle & Woodridge High Schools            |
| 7 Years | Margot Eiseman   | Archbishop Hoban High School                         |
| 7 Years | Judy Gaiser      | Mogadore High School                                 |
| 7 Years | Beckie Madick    | Coventry High School                                 |
| 7 Years | Carol Morgan     | Springfield High School                              |
| 7 Years | Lisa Shoman      | Our Lady of the Elms Elementary & High Schools       |
| 7 Years | Katrina Stoneman | St. Sebastian School                                 |
| 7 Years | Susan Wolak      | Miller South School for the Visual & Performing Arts |
| 7 Years | Susan Yingling   | Miller South School for the Visual & Performing Arts |
| 6 Years | Irene Adler      | Litchfield Middle School                             |

### 5 Years

|         |                  |                                |
|---------|------------------|--------------------------------|
| 5 Years | Patricia Bodine  | Hyre Middle School             |
| 5 Years | Gayle Doherty    | Revere Middle School           |
| 5 Years | Maureen Harrigal | St Vincent-St.Mary High School |
| 5 Years | Jennifer McAdams | Hyre Middle School             |
| 5 Years | Jane Miles       | Innes Middle School            |
| 5 Years | Mark Scullen     | St. Francis DeSales School     |

To the dozens of other teachers who encouraged their students to participate in the Holocaust Arts & Writing Contest over the past 20 years, we appreciate your contributions to teaching “The Lessons of the Holocaust”, thank you.

# **The 20th Anniversary Holocaust Arts and Writing Contest Judges & Commemoration Committee Members**

## **Visual Art**

Renee Pinsky, Chair  
Bonnie Cohen  
Alison Caplan  
Dr. Patricia Sargent  
Todd Volkmer

## **Creative Multimedia**

Jim Jones, Chair  
Barbara White  
Jeff Yuhaz

## **Creative and Research Writing *Screening Jurors***

Michael Derr, Chair  
Lesa Broadhead  
Carla Davis  
Bernadette Gerbetz  
Gary Himmel  
David Kern  
Edith Wiskind  
Helen Yeszin

## ***Final Jurors***

Judy Bendremer  
Steven Newman  
Sue Spector  
Dr. Richard Steigmann-Gall  
Barbara White

## **City of Akron Holocaust Commemorative Committee**

Esther Cohen Hexter, Chair, City of Akron Holocaust Commemoration Committee

|                    |                           |                   |
|--------------------|---------------------------|-------------------|
| Ophelia Averitt    | Michael Derr              | Adam Motter       |
| Colleen Benson     | Suzie Graham              | Renee Pinsky      |
| Inda Blatch-Geib   | Katie Wells-Goodwin       | Gary Rosen, Esq.  |
| Lici Calderon      | Missy Higgins             | Billy Soule       |
| Sally Childs, Ed.D | Jim Jones                 | Sue Spector       |
| Frank C. Comunale  | Estelle Kaufmann          | Shawanna Swartz   |
| Carla Davis        | Daniel V. Markowitz, Ph.D | Robert Weisberger |

Special thanks to Bruce Ford, City of Akron, for photographing the art and scanning student photos. To Jim Jones, City of Akron, who designed the Contest Web site and continues to maintain it. To Shawanna Swartz, Suzie Graham, Linda Thompson, Laurie Hoffman, and Kay Racco for office support and much more. To David Jennings, Michael Derr, and Carla Davis of the Akron Summit County Public Library for the use of their facility for our art display and commemoration program as well as other assistance. To Pat Catan's for matting the visual art. To Shoshana Freedman and Pucker Gallery for providing poster for the "Best of the Best" winner. And an extra special thanks to our contributors and sponsors.

# 2008 City of Akron Holocaust Memorial Trust Fund Donors

## **2008 DONORS** **CIRCLE OF FRIENDS FOUNDATION**

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Frank Comunale  
Diebold Employees' Charitable Fund  
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Sybil Willen

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Hakoah Club  
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Jerome L. Holub  
Daniel V. Markowitz  
Keith Mirman

# 2008 City of Akron Holocaust Memorial Trust Fund Donors

## **2008 DONORS** **CIRCLE OF FRIENDS FOUNDATION**

### **Gold \$100 - \$249 (Continued)**

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### **Silver \$51- \$99**

Billy and Brenda Soule

### **Friend up to \$50**

Lici Calderon  
Michael Derr  
Gary Himmel  
Dr. Eliot and Michelle Mostow  
David and Edna Shapiro  
Martin and Sue Spector  
Dr. Sidney and Andrea Steinberger  
Ludwig and Mildred Stern





# Proclamation

*To The People of Akron:*

*Whereas::* Between 1933 and 1945, the Holocaust---and its systematic persecution---was responsible for the murder of millions of persons in Europe for racial, ethnic, or national reasons. For the past 20 years in Akron, the City of Akron has sponsored the Holocaust Arts and Writing Contest to keep alive in our students, the important memories of this tragic period in history; and

*Whereas::* The history of the Holocaust offers an opportunity to reflect on the moral responsibilities of individuals, societies, and governments, we must always remember the tragic events of the Holocaust and stand against hatred, persecution, and tyranny while rededicating ourselves to the principles of individual freedom in a just society; and

*Whereas::* We thank those who made this Arts and Writing competition a success: the chairpersons, committee members, and students and recognize the Days of Remembrance as it encourages us to commit to memory the despicable events while honoring the memory of the millions of victims of the Holocaust, their families, survivors and the courageous rescuers; and

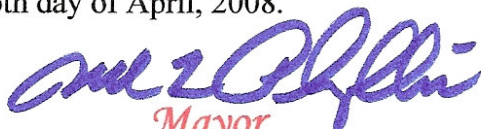
*Whereas::* As enacted by Congress in 1980, the United States Holocaust Memorial Council designates the Days of Remembrance of the Victims of the Holocaust to be Sunday, April 27 through Sunday, May 4, 2008, including the Day of Remembrance known as Yom Hashoab, on May 2.

*Now, Therefore:* I, Donald L. Plusquellic, Mayor of the City of Akron, Ohio, do hereby proclaim the week of Sunday, April 27 through Sunday, May 4, 2008, as

## “Days of Remembrance”

in the City of Akron.

*In Witness Whereof:* I have hereunto set my hand and caused the Seal of the City of Akron to be affixed hereto this the 16th day of April, 2008.

  
Mayor  
City of Akron